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W. FLEETWOOD.



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W. FLEETWOOD.



(1)

A  
MASTER-KEY  
TO  
P O P E R Y.

K  
By the Reverend Mr. ANTHONY GAVIN,  
born and educated in *Spain*, some Years Se-  
cular Priest in the Church of *Rome*, now Mi-  
nister of the Church of *England*.

*This MASTER-KEY will help us to reveal  
What Pranks are plaid in the Confessional:  
How haunted Virgins have been dispossess'd,  
And Devils were cast out to let in Priest.*



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M. DCC. XXV.

Printed at the  
 Press of the  
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TO  
His EXCELLENCY  
THE  
LORD VISCOUNT  
**S H A N N O N,**  
Lieutenant-General,  
And Commander in Chief of  
His MAJESTY'S Forces in  
**I R E L A N D,**  
Under the LORD LIEUTENANT;

ALSO

To the Generals, Field-Officers, and all  
other Officers of the Army of the  
said Kingdom;

*The following Sheets are humbly dedi-  
cated by the AUTHOR, as a sincere  
Acknowledgement of the many Fa-  
vours he has received from them.*

D. ANTONIO GAVIN.

FO

HIS EXCELLENCY

THE

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Lieutenant-General,

And Commander in Chief of  
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IRVING

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D. ANTONIO GAVIN





# THE PREFACE.



**W**HEN first I designed to publish the following sheets, it was a matter of some doubt with me, whether or no I should put my name to them ; for if I did, I considered that I exposed my self to the malice of a great body of men, who would endeavour on all occasions to injure me in my reputation and fortune, if not in my life ; which last was no unnatural suspicion for a Spaniard, and one in my case, to entertain of some fiery zealots of the church of Rome.

**B**UT on the other hand, I foresaw, that if I concealed my name, a great part of the benefit intended to the publick by  
this

*this work might be lost. For I have often observed, as to books of this kind where facts only are related (the truth of which in the greatest measure must depend on the credit of the relator) that wherever the authors, out of caution or fear, have concealed themselves, the event commonly has been, that even the friends to the cause, which the facts support, give but a cold assent to them; and the enemies reject them entirely as calumnies, and forgeries; without ever giving themselves the trouble of examining into the truth of that, which the relator dares not openly avow. On this account, whatever the consequence may be, I resolved to put my name to this Book, and accordingly did so to the first proposals, which were made for \* printing it.*

*BUT, by this means, I am at the same time obliged to say something in vindication of my self, from several aspersions which I lie under, and which indeed I have already in a great degree been a sufferer by, in the opinion of many worthy gentlemen. The first is, that I never was  
a priest,*

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\* Upwards of six hundred of the nobility, clergy and gentry of Ireland were subscribers to this book.

a priest, because I have not my letters of orders to produce. This, it must be confess'd, is a testimonial without which no one has a right, or can expect to be regarded as a person of that character; unless he has very convincing arguments to offer the world, that, in his circumstances, no such thing could reasonably be expected from him; and whether or no mine are such, I leave the world to judge. My case was this.

As soon as it had pleased God by his grace to overcome in me the prejudices of my education, in favour of that corrupt church in which I had been bred up; and to inspire me with a resolution to embrace the protestant religion; I saw, that in order to preserve my life, I must immediately quit Spain, where all persons, who do not publicly profess the Romish religion, are condemned to death. Upon this I resolved to lose no time in making my escape; but how to make it, was the matter of the greatest difficulty and danger: However I determined rather to hazard all events, than either to continue in that church, or expose my self to certain death; and accordingly made choice of disguises as the most probable method of favouring

*vouring my escape. The first I made use of was the habit of an officer in the army; And as I was sure there would be strict enquiry and search made after me, I durst not bring along with me my letters of orders; which upon my being suspected in any place, for the person searched after, or on any other unhappy accident, would have been an undeniable evidence against me, and consequently would have condemned me to the inquisition. By this means I got safely to London, where I was most civilly received by the late earl STANHOPE, to whom I had the honour to be known when he was in Zaragoza. He told me, that there were some other new converts of my nation in town, and that he hoped I would follow the command of JESUS to PETER, viz. When thou art converted, strengthen thy brethren.*

*UPON this I went to the late lord bishop of London, and, by his lordship's order, his domestick chaplain examined me three days together; and as I could not produce the letters of orders, he advised me to get a certificate from my lord STANHOPE, that he knew me, and that I was a priest, which I obtained the very same day; and, upon this certificate, his lordship*



*ship received my recantation after morning prayers, in his chappel of Somerset house, and licenced me to preach and officiate in a Spanish congregation, composed of my lord STANHOPE, several English officers, and the few Spanish officers new converts. My first sermon, I had the honour to dedicate to my lord STANHOPE, and was printed by Mr. WILLIAM BOWYER, and was sold afterwards by Mr. DENOYER, a French bookseller, at Erasmus's head in the Strand. By virtue of this licence, I preached two years and eight months, first in the chappel of Queen's Square, Westminster, and afterwards in Oxenden chappel, near the Hay-Market. But my benefactor, desirous to settle me in the English church, advised me to go chaplain to the Preston man of war, where I might have a great deal of leisure to learn the language; and being presented and approved by the bishop of London, the lords of the admiralty granted me the warrant or commission of chaplain. Then his lordship, who before had given me his consent in writing, to preach in Spanish, did now enlarge it in the said warrant of the admiralty, which licence I shall take leave to insert here at large.*

WHERE-

**W**HEREAS the reverend Mr. ANTHONY GAVIN was recommended to me by the right honourable lord STANHOPE, and by the same and other *English* gentlemen, I was certified, that the said reverend Mr. GAVIN, was a secular priest, and master of arts, in the university of the city of *Zaragoza*, in the kingdom of *Arragon* in *Spain*, and that they knew him in the said city, and conversed with him several times: This is to certify, that the said reverend Mr. GAVIN, after having publickly and solemnly abjured the errors of the *Romish* religion, and being thereupon by me reconciled to the church of *England*, on the 3d day of *January*, 17<sup>th</sup>. He had then my leave to officiate in the *Spanish* language in the chappel of *Queen's Square*, *Westminster*; and now being appointed chaplain of his majesty's ship the *Preston*, has my licence to preach in *English*, and to administer the sacraments at home and abroad, in all the churches and chappels of my diocese.

Given under my hand in London,  
the 13<sup>th</sup> of July, 1720.

Signed,

JOHN LONDON.

THE

*THE certificate, licence, and warrant, may be seen at any time, for I have them by me.*

*AFTER that, the ship being put out of commission, and my lord STANHOPE being in Hanover with the king, I came over to Ireland on the importunity of a friend, with a design to stay here till my lord's return into England: But when I was thinking of going over again, I heard of my lord's death, and having in him lost my best patron, I resolv'd to try whether I could find any settlement in this kingdom: And in a few days after, by the favour of his grace my lord archbishop of Cashel, and the reverend dean PERCIVAL, I got the curacy of Gowran, which I served almost eleven months, by the licence of my lord bishop of Ossory, who afterwards, upon my going to Cork, gave me his letters dimissory.*

*I WAS in Cork, very near a year serving the cure of a parish near it, and the reverend dean MAULE being at that time in London, and I being recommended to him to preach in his absence, in his parish church of Shandon: He went to inquire about me of the bishop of London, his*

*lordship and several other persons of distinction, were pleased to give me a good character, as the dean on my leaving him did me the favour to certify under his hand, together with my good behaviour during my stay in Cork.*

Now my case being such, as I have represented it, I freely submit it to the judgment of every gentleman of ingenuity and candour, to determine, whether it could be expected from me that I should have my letters of orders to show; and yet whether there can be any tolerable reason to suspect my not having been a priest. I think it might be enough to silence all suspicions on this account, that I was received as a priest into the church of England, and licenced as such to preach and administer the sacraments both in that kingdom and this: and I hope no one can imagine, that any of the bishops of the best constituted and governed churches upon earth, would venture to admit any person to so sacred a trust, without their being fully satisfied that he was in orders.

I SHALL on this occasion beg leave to mention what the bishop of London said to me; when I told him, I had not my  
letters



letters of orders, but that my lord STANHOPE, and other gentlemen of honour and credit, who knew me in my native city of Zaragoza, would certifie, that I there was esteemed and officiated as a priest. Bring such a certificate, said he, and I shall receive and licence you; for I would rather depend on it than any letters of orders you could produce, which, for ought I could tell, you might have forged.

I HOPE what I have here said may convince even my enemies of my being a clergyman: and how I have behaved my self as such, since I came into this kingdom, I appeal to those gentlemen I conversed with in Gowran, Gortroe, and Cork; and for this last year and a half, to the officers of col. BARREL, brigadier NAPPEE, col. HAWLEY, col. NEWTON, and col. LANOE's regiments, who, I am sure will do me justice, and I desire no more of them; and upon an inquiry into my behaviour, I flatter my self, that the publick will not lightly give credit to the ill reports spread abroad by my enemies.

ANOTHER objection raised against me is, that I have perjured my self in discovering the private confessions which were  
b 2 made

*made to me. In one point indeed they may call me perjured, and it is my comfort and glory, that I am so in it, viz. That I have broke the oath I took, when I was ordained priest, which was to live and die in the Roman catholick faith. But as to the other perjury charged upon me, they lie under a mistake; for there is no oath of secrecy at all administred to confessors, as most protestants imagine. Secrecy indeed is recommended to all confessors by the casuists, and enjoyned by the councils and popes so strictly, that if a confessor reveals (except in some particular cases) what is confessed to him, so as the penitent is discovered, he is to be punished for it in the inquisition; which, it must be owned, is a more effectual way of enjoining secrecy than oaths themselves.*

*HOWEVER, I am far from imagining, that because in this case I have broken no oath, I should therefore be guilty of no crime, tho' I reveal'd every thing which was committed to my trust as a confessor, of whatever ill consequence it might be to the penitent. No, such a practice I take to be exceedingly criminal, and I do from my soul abhor it.*

BUT

*BUT nevertheless there are cases where, by the constitutions of the church of Rome it self, the most dangerous secrets may and ought to be revealed: Such are those which are called reserved cases, of which there are many; some reserved to the pope himself, as heresy: some to his apostolical commissary or his deputy, as incest in the first degree: Some to the bishop of the diocese, as the setting a neighbour's house on fire. Now in such cases the confessor cannot absolve the penitent, and therefore he is obliged to reveal the confession to the person to whom the absolution of that sin is reserved; though indeed he never mentions the penitent's name, or any circumstance by which he may be discovered.*

*AGAIN, there are other cases, (such as a conspiracy against the life of the prince, or a traiterous design to overturn the government) which the confessor is obliged in conscience and for the safety of the publick to reveal.*

*BUT besides all these, whenever the penitent's case happens to have any thing of an uncommon difficulty in it, common prudence, and a due regard for the faithful*

*ful discharge of his office, will oblige a confessor to discover it to men of experience and judgment in casuistry, that he may have their advice how to proceed in it : And this is what confessors in Spain not only may do, but are bound by the word of a priest to do, wherever they have an opportunity of consulting a college of confessors, or (as it is commonly called) a moral academy.*

*I BELIEVE it may be of some service on the present occasion, to inform my readers what those moral academies are, which are to be met with through Spain, in every city and town, where there is a number of secular and regular priests : But I shall speak only of those in the city of Zaragoza, as being the most perfectly acquainted with them.*

*A MORAL academy is a college or assembly consisting of several father confessors, in which each of them proposes some moral case which has happen'd to him in confession, with an exact and particular account of the confession, without mentioning the penitent's name : And the proponent having done this, every member is to deliver his opinion upon it.*  
*This*



*This is constantly practised every Friday, from two of the clock in the afternoon, till six, and sometimes till eight, as the cases proposed happen to be more or less difficult. But when there is an extraordinary intricate case to be resolved, and the members cannot agree in the resolution of it; they send one of their assembly to the great academy, which is a college composed of sixteen casuistical doctors, and four professors of divinity, the most learned and experienced in moral cases that may be had; and by them the case in debate is resolved, and the resolution of it enter'd in the books of the academy, by the consent of the president and members.*

*THE academy of the holy trinity, founded and very nobly endowed by archbishop GAMBOA, is one of the most famous in the city of Zaragoza; and of it I was a member for three years. I was very young and unexpert in cases of conscience, when I was first licenced to be a confessor; for the pope having dispensed with thirteen months of the time required by the canons for the age of a priest, (for which I paid sixty pistoles) I was ordain'd before I was twenty-three years old, by Don ANTONIO IBANNEZ DE LA RIVIA*

DE HERRERA, *archbishop of Zaragoza, and viceroy of Arragon; and at the same time licensed by him to bear confessions of both sexes. In order then the better and more speedily to qualify my self for the office, I thought it my prudentest way to apply, as soon as possible, to be admitted into this learned society; and I had interest enough to succeed.*

Now among many statutes left by the founder to this academy, one is this, viz. That every person who is chosen a member of it is, on his admission; to promise upon the word of a priest, to give the whole assembly a faithful account of all the private confessions he has heard the week before, which have any thing in them difficult to be resolved; yet so as not to mention any circumstance by which the penitents may be known.

AND for this end there is a book, where the secretary enters all the cases proposed and resolved every Friday; and every third year there is, by the consent of the president and members of the academy, and by the approbation of the great one, a book printed containing all the cases resolved for three years before, and which  
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*is entitled, Compendium casuum moralium academiae S. S. trinitatis. The academy of the holy trinity is always composed of twenty members, so that every one may easily perceive, that each of the members may be acquainted in a year or two, with many hundreds of private confessions of all ranks and conditions of people, besides those which were made to themselves: Which remark I make to satisfy some men, who, I am told, find fault with me for pretending to impose on the publick for genuine, several confessions which were not made to my self, and consequently for the reality of which I can have no sufficient authority.*

*Now, after all that has been said on this head, I believe I need not be at much trouble to vindicate my self from the imputation of any criminal breach of secrecy; for if the reader observes, that on the foregoing grounds, there is no confession whatever which may not lawfully be revealed, provided the confessor doth not discover the penitent, he cannot in justice condemn me for publishing a few, by which it is morally impossible, in the present circumstances, that the penitents should be known. Had I been much more*

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parti-

*particular than I am in my relations, and mentioned even the names and every thing else I knew of the persons, there would scarce be a possibility (considering the distance and little intercourse there is between this place and Zaragoza) of their suffering in any degree by it; and I need not observe that the chief, and indeed only reason of enjoyning and keeping secrecy, is the hazards the penitent may run by a discovery. But I do assure the reader, that in every confession I have related, I have made use of feigned names, and avoided every circumstance by which I had the least cause to suspect the parties might be found out. And I assure him further, that most of the cases here published by me, are, in their most material points, already printed in the compendiums of that moral academy of which I was a member.*

*As for the reasons which moved me to publish this book, I shall only say, that as the corrupt practices which are the subject of it first set me upon examining into the principles of the church of Rome, and by that means of renouncing them; so I thought that the making of them publick might happily produce the same effect in some others.*

I DE-



I DID design on this occasion to give a particular account of the motives of my conversion and leaving Spain; but I must leave that and some other things to a second part, which I intend to print if the publick thinks fit to encourage me.

I MUST beg the readers pardon for my presumption in writing in his own language, on so short an acquaintance as I have with it. I hope he will excuse the many mistakes I may have committed in the book, I shall be very well pleased to be told of, and I shall take the greater care to avoid them in the second part.





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A MASTER-



A  
MASTER-KEY  
TO  
P O P E R T.

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*Of the Roman-Catholicks auricular  
confession.*

**A**URICULAR confession being one of the five commandments of the *Roman-Catholick* church, and a condition necessarily required in one of their sacraments; and being too an article that will contribute very much to the discovery of many other errors of that communion, it may be proper to make use of the *master-key*, and begin with it: And first of all with the father-confessors, who are the only key-keepers of it.

B

THOUGH

THOUGH a priest cannot be licenced by the canons of their church to hear men's confessions till he is thirty years, nor to confess women till forty years of age, yet ordinarily he gets a dispensation from the bishop, to whom his probity, secrecy, and sober conversation are represented, by one of the *diocesan* (a) examiners his friend, or by some person of interest with his lordship; and by that means he gets a confessor's licence, most commonly the day he gets his letters of orders, viz. some at three and twenty, and some at four and twenty years of age, not only for men, but for women's confessions also. I say, some at three and twenty; for the pope dispenseth with thirteen months to those that pay a sum of money; of which I shall speak in another place.

To priests thus licenced, to be judges of the tribunal of conscience, men and women do discover their sins, their actions, their thoughts, nay their very dreams, if they happen to be impure. I say, judges of the tribunal of conscience; for when they are licenced, they ought to resolve any case (let it be never so hard) proposed by the penitent: And by this means it must often happen, that a young man, who, perhaps, doth not know more than a few definitions (which he hath learned in a little manual of some casuistical authors) of what is sin, shall sit in such a tribunal, to judge,

in

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(a) Those that are appointed by the bishop to examine those that are to be ordained, or licenced to preach and hear confessions.



in the most intricate cases, the consciences of men, and of men too that may be his masters.

I saw a reverend father (b), who had been eight and twenty years professor of divinity in one of the most considerable (c) universities of *Spain*, and one of the most famous men for his learning, in that religion, kneel down before a young (d) priest of twenty four years of age, and confess his sins to him. Who would not be surprized at them both? A man fit to be the judge, to act the part of a criminal before an ignorant judge, who, I am sure, could scarcely then tell the titles of the *summæ morales*.

Nay, the Pope, notwithstanding all his infallibility, doth kneel down before his confessor, tells him his sins, heareth his correction, and receives and performs whatever penance he imposeth upon him. This is the only difference between the pope's confessor, and the confessors of kings and other persons, that all confessors sit down to hear king's and other persons, but the Pope's confessor kneels down himself to hear the holy father. What, the holy one upon earth humble himself as a sinner! Holiness and sin in one and the same subject, is a plain contradiction in terms.

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(b) *Fr. James Garcia.*

(c) *The university of Zaragoza in the kingdom of Arragon in Spain, which according to their Historians, was built by Sertorius.*

(d) *The thing happened to me when I was twenty four years of age.*

IF we ask the *Roman-Catholicks*, why so learned men, and the Pope do this. They will answer, that they do it out of reverence to such a sacrament, out of humility, and to give a token and testimony of their hearty sorrow for their sins. And as for the Pope, they say, he doth it to shew an example of his humility, as JESUS CHRIST did when he washed the apostles feet.

THIS answer is true, but they do not say the whole truth in it; for, besides the afore-said reasons, they have another, as MOLINA tells 'em (e), viz. that the penitent ought to submit entirely to his confessor's correction, advice, and penance; and he excepts no body from this necessary requisite of a true penitent. Who would not be surprized (I say again) that a man of noted learning should submit himself to a young unexperienced priest, as to a judge of his conscience, take his advice, and receive his correction and penance?

WHAT would a *Roman-Catholick* say, if he should see one of our learned bishops go to the college, to consult a young collegian in a nice point of divinity; nay, to take his advice, and submit to his opinion? Really the *Romans* would heartily laugh at him, and with a great deal of reason; nay would say, that his lordship was not right in his senses. What then can a protestant say of those infatuated learned men of the church of *Rome*, when

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(e) In his moral summa chap. XVIII. Of the requisites of a true penitent.

when they do more than what is here supposed?

As for the Pope (I say) 'tis a damnable opinion to compare him in this case with our saviour J E S U S ; for C H R I S T knew not sin, but gave us an example of humility and patience, obedience and poverty. He did wash the apostles feet ; and though we cannot know by the scripture, whether he did kneel down or not to wash them : Supposing that he did, he did it only out of a true humility, and not to confess his sins : But the Pope doth kneel down, not to give an example of humility and patience, but really to confess his sins : Not to give an example of obedience ; for being *supremus pontifex*, he obeys no body, and assumes a command over the whole world ; nor of poverty ; for pope and necessity dwell far from one another. And if some ignorant *Roman-Catholick* should say, that the Pope, as Pope, has no sin ; we may prove the contrary with C I P R I A N O D E V A L E R A (f) who gives an account of the bastards of several Popes for many years past. The Pope's bastards, in *Latin*, are called *Nepotes*. Now mind, o reader, this common saying in *Latin* among the *Roman-Catholicks* : *Solent clerici filios suos vocare sibrinos aut nepotes* : That is, The priests use to call their own sons, cousins or nephews. And when we give these instances to some of their learned men (as I did to one in *London*) They say : *Angelorum est peccare, hominumque poenitere. i. e.* It belongs

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(f) *The lives of the Popes, and the sacrifice of mass.*

belongs to angels to sin, and to men to repent. By this they acknowledge, that the pope is a sinner, and nevertheless they call him *his holiness*, and the most *holy father*.

Who then would not be surpris'd to see the most holy, JESUS CHRIST's vicar on earth, and the infallible in whatever he says and doth, submit himself to confess his sins to a man, and a man too that has no other power to correct him, to advise and impose a penance upon the most holy one, than what his holiness has been pleased to grant him? Every body indeed, that has a grain of sense of religion, and reflects seriously on it.

I COME now to their *auricular confession*, and of the ways and methods they practise and observe in the confessing of their sins. There is among them two ranks of people, *learned* and *unlearned*. The learned confess by these three general heads; *thought*, *word*, and *deed*, reducing unto them all sorts of sins. The unlearned confess by the ten commandments, discovering by them all the mortal sins, which they have committed since their last confession. I say, mortal sins; for as to their venial Sins, or sins of a small matter, the opinion of their casuistical authors (g) is, they

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(g) Perez, Irribarren, and Salazar in his Compend. Moral. Sect. 12. de vitiis & peccatis, gives a catalogue of the venial sins, and says among others, that to eat flesh in a day prohibited by the church, without minding it, was so. To kill a man throwing a stone through the window, or being drunk, or in the first motion of passion, are venial sins, &c.



they are washed away by the sign of the cross, or by sprinkling the face with the holy water. To the discovery of the mortal sins the father confessor doth very much help the penitent; for he, sometimes out of pure zeal, but most commonly out of curiosity, asks them many questions, to know, whether they do remember all their sins or not. By these and the like questions, the confessors do more mischief than good, especially to the ignorant people, and young women; for, perhaps, they do not know what simple *fornication* is: What voluntary, or involuntary *pollution*: What impure *desire*: What *sinful motion* of our hearts: What *relapse*, *reincidence*, or *reiteration* of sins, and the like; and then by the confessors indiscreet questions, the penitents do learn things, of which they never had dreamed before; and when they come to that tribunal with a sincere ignorant heart, to receive advice and instruction, they come home with light, knowledge, and an idea of sins unknown to them before.

I SAID, that the confessors do ask questions, most commonly out of curiosity, though they are warned by the casuistical authors, to be prudent, discreet, and very cautious in the questions they ask, especially if the penitent be a young woman, or an ignorant: For as PINEDA says (*b*) *It is better to let them go ignorant than instructed in new sins*. But contrary to this good maxim, they are so indiscreet in this point, that I saw in the city of LISBON

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(*b*) Tract. de Pœnit. Sect. i. §. vii.

LISBON in PORTUGAL a girl of ten years of age coming from church, ask her mother what deflowering was. For the father confessor had ask'd her, whether she was deflower'd or not. And the mother, more discreet than the confessor, told the girl, that the meaning was, whether she took delight in smelling flowers or not; and so she stopped her child's curiosity. But of this, and many other indiscretions I shall speak more particularly by and by.

Now observe, that as a penitent cannot hide any thing from the spiritual judge, else he would make a sacrilegious confession; so I cannot hide any thing from the publick, which is to be my hearer, and the temporal judge of my work, else I should betray my conscience: Therefore, (to the best of my memory, and as one that expects to be called before the dreadful tribunal of GOD, on account of what I do now write and say, if I do not say and write the truth from the bottom of my heart) I shall give a faithful, plain account of the ROMANS auricular confession, and of the most usual questions and answers between the confessors and penitents; and this I shall do in so plain a style, that every body may go along with me.

AND first of all, it is very proper to give an account of what the penitents do, from the time they come into the church, till they begin their confession. When the penitent comes into the church, he takes holy water, and sprinkles his face, and making the sign of the cross, says, *Per signum crucis de inimicis nostris*

*nostris libera nos deus noster: In nomine patris, & filii, & spiritus sancti. Amen. i. e.* By the sign of the cross, deliver us our God from our enemies, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* Then the penitent goes on, and kneels down before the great altar, where the great Host (of which I shall speak in another place) is kept in a neat, and rich tabernacle, with a brass, or silver lamp hanging before it, and burning continually night and day. There he makes a prayer, first to the holy sacrament of the altar, (as they call it) after to the virgin MARY, and to the titular saints of the church. Then he turns about upon his knees, and visits five altars, or if there is but one altar in the church, five times that altar, and says before each of them five times, *Pater noster, &c.* and five times, *Ave Maria, &c.* with *Gloria Patri, &c.*

THEN he riseth and goes to the confessional, *i. e.* the confessing place, where the confessor sits in a chair like our hackney chairs, which is most commonly placed in some of the chappels, and in the darkest place of the church. The chairs, generally speaking, have an iron grate at each side, but none at all before; and some days of devotion, or on a great festival, there is such a croud of people that you may see three penitents at once about the chair, one at each grate, and t'other at the door, tho' only one confesseth at a time, whispering in the confessor's ear, that the other should not hear what he says; and when one has done, the other begins, and so on:

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But,

But most commonly, they confess at the door of the chair, one after another ; for thus, the confessor has opportunity of knowing the penitent : And tho' many gentlewomen, either out of bashfulness, or shame, or modesty, do endeavour to hide their faces with a fan, or veil, notwithstanding all this, they are known by the confessor, who, if curious, by crafty questions, brings them to tell him their names and houses, and this in the very act of confession ; or else he examines their faces, when the confession is over, whilst the penitents are kissing his hand, or sleeve ; and if he cannot know them this way, he goes himself to give the sacrament, and then every one, being obliged to shew his face, is known by the curious confessor, who doth this not without a private view and design, as will appear at the end of some private confessions.

THE penitent then, kneeling, bows himself to the ground before the confessor, and makes again the sign of the cross in the aforesaid form ; and having in his hand the beads, or rosary of the virgin MARY, begins the general confession of sins, which some say in *latin*, and some in the vulgar tongue ; therefore it seems proper to give a copy of it both in *latin* and *english*.

*Confiteor Deo omnipotenti, beatæ MARIE semper virgini, beato MICHAELI archangelo, beato JOANNI BAPTISTÆ, sanctis apostolis PETRO & PAULO, omnibus sanctis, & tibi, pater ; quia peccavi nimis cogitatione, verbo, & opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ ; Ideo precor beatam MARIAM semper virginem,*



*virginem, beatum MICHAELM archangelum, beatum JOANNEM BAPTISTAM, sanctos apostolos PETRUM & PAULUM, omnes sanctos, & te, pater, orare pro me ad dominum deum nostrum. Amen.*

I D O confess to GOD Almighty, to the blessed MARY always a virgin, to the blessed archangel MICHAEL, to the blessed JOHN BAPTIST, to the holy apostles PETER and PAUL, to all the saints, and to thee, o father, that I have too much sinned by thought, word, and deed, by my fault, by my fault, by my greatest fault: Therefore I beseech the blessed MARY always a virgin, the blessed archangel MICHAEL, the blessed JOHN BAPTIST, the holy apostles PETER and PAUL, all the saints, and thee, o father, to pray to GOD our LORD for me. *Amen.*

THIS done, the penitent raises himself from his prostration to his knees, and touching with his lips, either the ear, or the cheek of the spiritual father, begins to discover his sins by the ten commandments: And here it may be necessary to give a translation of their ten commandments word for word.

THE commandments of the law of GOD are ten: The three first do pertain to the honour of GOD; and the other seven to the benefit of our neighbour.

I. Thou shalt love GOD above all things.

II. Thou shalt not swear.

III. Thou shalt sanctifie the holy days.

IV. Thou

- IV. Thou shalt honour father and mother.
- V. Thou shalt not kill.
- VI. Thou shalt not commit fornication.
- VII. Thou shalt not steal.
- VIII. Thou shalt not bear false witness, nor lie.
- IX. Thou shalt not covet thy neighbour's wife.
- X. Thou shalt not covet the things which are an other's.

THESE ten commandments are compris'd in two; *viz.* to serve and love God, and thy neighbour as thy self. *Amen.*

NOW not to forget any thing that may instruct the publick; it is to the purpose to give an account of the little children's confessions: I mean of those, that have not yet attained the seventh year of their age; for at seven they begin, most commonly, to receive the sacrament, and confess in private, with all the formalities of their church.

THERE is in every city, in every parish, in every town and village, a *Lent*-preacher; and there is but one difference among them, *viz.* that some preachers do preach every day in *Lent*, some three sermons a week, some two, *viz.* on *wednesdays* and *sundays*, and some only on *sundays*, and the holy days that happen to fall in *Lent*. The preacher of the parish pitcheth upon one day of the week, most commonly in the middle of *Lent*, to hear the children's confessions; and gives notice to the congregation the *sunday* before, that every

every father of a family may send his children, both boys and girls, to church, on the day appointed in the afternoon. The mothers dress their children the best they can that day, and give them the offering money for the expiation of their sins. That afternoon is a holy day in the parish, not by precept, but by custom, for no parishioner, either old or young, man or woman, misseth to go and hear the children's confessions; for it is reckoned among them a greater diversion than a comedy, as you may judge by the following account.

THE day appointed the children repair to church at three of the clock, where the preacher is waiting for them with a long reed in his hand; and when all are together, (sometimes a hundred and fifty in number, and sometimes less) the reverend father placeth them in a circle round himself, and then kneeling down (the children also doing the same) makes the sign of the cross, and says a short prayer. This done, he exhorteth the children to hide no sin from him, but to tell him all they have committed. Then he strikes with the reed the child whom he designs to confess first, and asks him the following questions.

*Confessor.* How long is it since you last confessed.

*Boy.* FATHER, a whole year, or the last *Lent*.

*Conf.* AND how many sins have you committed from that time till now?

*Boy.* Two dozen.

D

Now

NOW the confessor asks round about.

*Conf.* AND you?

*Boy.* A thousand and ten.

ANOTHER will say a bag full of small lies, and ten big sins; and so one after another answers, and tells many childish things.

*Conf.* BUT pray, you say, that you have committed ten big sins, tell me, how big?

*Boy.* As big as a tree.

*Conf.* BUT tell me the sins.

*Boy.* THERE is one sin I committed, which I dare not tell your reverence before all the people; for some body here present will kill me, if he heareth me.

*Conf.* WELL, come out of the circle, and tell it me.

THEY both go out, and with a loud voice he tells him, that such a day he stole a nest of sparrows from a tree of another boy's, and that if he knew it, he would kill him. Then both come again into the circle, and the father asks other boys and girls so many ridiculous questions, and the children answer him so many pleasant, innocent things, that the congregation laughs all the while. One will say, that his sins are red, another that one of his sins is white, one black, and one green; and in these trifling questions they spend two hours time. When the congregation is weary of laughing, the confessor gives the children a correction, and bids them not to sin any more, for a black boy takes along with him the wicked children: Then he asks the offering, and after he has got all from them, gives them



them the penance for their sins. To one he says, I give you for penance, to eat a sweet cake; to another, not to go to school the day following; to another, to desire his mother to buy him a new hat, and such things as these; and pronouncing the words of absolution, he dismisseth the congregation with *Amen*, so be it, every year.

THESE are the first foundations of the *Romish* religion for youth. Now, o reader, you may make reflections upon it, and the more you will reflect, so much the more you will hate the corruptions of that communion; and it will evidently appear to you, that the serious religious instruction of our church, as to the youth, is reasonable, solid, and without reproach. O that all protestants would remember the rules they learned from their teachers in their youth, and practise them while they live! Sure I am, they would be like angels on earth, and blessed for ever after death in heaven.

FROM seven to fifteen there is no extraordinary thing to say of young people, only that from seven years of age they begin to confess in private, and receive the sacrament in publick. The confessors have very little trouble with such young people, and likewise little profit, except with a *puella*, who sometimes begins at twelve years the course of a lewd life, and then the confessor finds business and profit enough, when she comes to confess. Now I come to give an account of several private confessions of both sexes, beginning from people of fifteen years of age. The confession is a

dialogue between the spiritual father and the penitent; therefore I shall deliver the confessions in a way of dialogue. The letter *C* signifies *Confessor*, and several other letters, the names of the penitent.

*The first confession is of a young woman in Zaragoza, whom I shall call MARY. And this I set down chiefly to shew the common form of their confessing penitents: The thing was not publick, and therefore I give it under a supposed name.*

*Confessor.* **H**OW long is it since you last confessed?

*Mary.* IT is two years and two months.

*Conf.* **P**RAY, do you know the commandments of our holy mother the church?

*Mary.* **Y**EA, father.

*Conf.* **R**EHEARSE them.

*Mary.* **T**HE commandments of our holy mother the church are five. I. To hear mass on *sundays* and *holy-days*. II. To confess at least once in a year, and oftner if there be danger of death. III. To receive the eucharist. IV. To fast. V. To pay tithes and *primitia* \*.

*Conf.* **N**ow rehearse the seven sacraments.

*Mary.* **T**HE sacraments of our holy mother the church are seven. I. Baptism.  
II. Con-

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\* Primitia is to pay, besides the tenth, one thirtieth part of the fruits of the earth, towards the repair of the church-vestments, &c.

II. Confirmation. III. Penance. IV. The lord's supper. V. Extream unction. VI. Holy orders. VII. Matrimony. *Amen.*

*Conf.* You see in the second commandment of the church, and in the third among the sacraments, that you are obliged to confess every year. Why, then, have you neglected so much longer a time to fulfil the precept of our holy mother?

*Mary.* As I am young, and a great sinner, I was ashamed, reverend father, to confess my sins to the priest of our parish, for fear he should know me by some passages of my life, which would be prejudicial to me, and to several other persons related to my family.

*Conf.* But you know that it is the indispensable duty of the minister of the parish, to expose in the church, after *Easter*, all those that have not confess'd, nor received the sacrament before that time.

*Mary.* I do know it very well; but I went out of the city towards the middle of *Lent*, and I did not come back again till after *Easter*; and when I was ask'd in the country, whether I had confessed that *Lent* or not, I said, that I had done it in the city: And when the minister of the parish did ask me the same question, I told him that I had done it in the country: So with this lie I freed my self from the publick censure of the church.

*Conf.* And did you perform the last penance imposed upon you?

*Mary.* Y E A, father, but not with that exactness I was commanded.

*Conf.* W H A T was the penance?

*Mary.*

*Mary.* To fast three days upon bread and water, and to give ten reals of plate (i), to say five masses for the souls in purgatory. I did perform the first part, but not the second, because I could not get money for it, unknown to my parents, at that time.

*Conf.* Do you promise me to perform it as soon as you can?

*Mary.* I HAVE the money here, which I will leave with you, and you may say, or order another priest to say the masses.

*Conf.* VERY well: But tell me now, what reason have you to come to confess out of the time appointed by the church? Is it for devotion to quiet your conscience, and meekly to make your peace with GOD almighty, or for some worldly end?

*Mary.* GOOD father, pity my condition, and pray put me in the right way of salvation, for I am ready to despair of GOD's mercy, if you do not quiet and ease my troubled conscience. Now I will answer to your question: The reason is, because a gentleman, who under promise of marriage has kept me these two last years, is dead two months ago; and I have resolved in my heart, to retire my self into a monastery, and to end there my days, serving GOD and his holy mother the virgin MARY.

*Conf.* Do not take any resolution precipitately, for, may be, if your passion grows cool, you'll alter your mind; and I suspect with

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(i) A real of plate is about seven pence of our money in Ireland.



with a great deal of reason, that your repentance is not sincere, and that you come to confess out of sorrow for the gentleman's death, more than out of sorrow for your sins; and if it be so, I advise you to take more time to consider the state of your conscience, and to come to me a fortnight hence.

*Mary.* My father, all the world shall not alter my mind, and the daily remorse of my conscience brings me to your feet, with a full resolution to confess all my sins in order to obtain absolution, and to live a new life hereafter.

*Conf.* If it is so, let us in the name of God begin the confession, and I require of you, not to forget any circumstance of sin, which may contribute to ease your conscience. And above all, I desire of you to lay aside shame while you confess your sins; for, suppose that your sins exceed the number of stars, or the number of the sands of the sea, God's mercy is infinite, and accepts of the true penitent heart, for he wills not the death of a sinner, but that he should repent and turn to him.

*Mary.* I do design to open freely my heart to you, and to follow your advice, as to the spiritual course of my life.

*Conf.* BEGIN then by the first commandment.

*Mary.* I do confess in this commandment, that I have not loved God above all things; for all my care these two years past, has been to please don FRANCISCO in whatever thing he did desire me: And to the best of my memory I did not think of God, nor of  
his

his mother MARY, for many months together.

*Conf.* H A V E you constantly frequented the assemblies of the faithful, and heard mass on *sundays* and holy days?

*Mary.* N O, father: Sometimes I have been four months without going to church.

*Conf.* Y O U have done a great injury to your soul, and you have given great scandal to your neighbours.

*Mary.* A s for the first, I own it; as for the second, I have avoided it; for every *sunday* and holy day, I went out in the morning; and in so populous a city, they could not know the church I might resort to.

*Conf.* D I D it come into your mind all this while, that G O D would punish you for your sins?

*Mary.* Y E A, father: But the virgin MARY is my advocate, I keep her image by my bed-side, and use to address my prayer to her every night before I go to bed, and I had always a great hope in her.

*Conf.* I F your devotion to the virgin MARY is so fervent: you must believe, that your heart is moved to repentance by her influence and mediation; and I charge you to continue the same devotion while you live, and fear nothing afterwards.

*Mary.* T H A T is my design.

*Conf.* G O on.

*Mary.* The second commandment is: *Thou shalt not swear.* I never was guilty of swearing, but I have a custom of saying, *Such a thing is so, as sure as there is a G O D in heaven:*

ven: And this I repeat very often every day.

*Confes.* T H A T is a sinful custom, for we may not swear, nor affirm a thing by heaven, or earth, as the scripture tells us; and less by him, who has the throne of his habitation in heaven: So you must break off that custom, or else you commit a sin every time you make use of it. Go on.

*Mary.* T H E third is; *Thou shalt sanctify the holy days.* I have told you already, my spiritual father; that I have neglected some time to go to mass four months together; and, to the best of my memory, in these two years and two months, I have missed sixty *sundays* and holy days going to mass; and when I did go, my mind was so much taken up with other diversions, that I did not mind the requisite devotion, for which I am heartily sorry.

*Confes.* I H O P E, you will not do so for the future; and so go on.

*Mary.* T H E fourth is; *Thou shalt honour father and mother.* I have father and mother; as to my father, I do love, honour and fear him: as to my mother, I do confess, that I have answer'd and acted contrary to the duty, respect and reverence due to her; for her suspecting and watching my actions and false steps, and giving me a christian correction, I have abused her, nay, sometimes, I have lifted up my hand to threaten her; and these proceedings of mine towards my good mother torture now my heart.

*Confes.* I A M glad to observe your grief, and you may be sure, God will forgive you  
E these

these and other sins upon your hearty repentance, if you persevere in it. Go on.

*Mary.* THE fifth is : *Thou shalt not kill.* I have not transgressed this commandment effectively and immediately, but I have done it affectively and mediately, and at second-hand ; for a gentlewoman, who was a great hindrance to my business, once provok'd me to such a pitch, that I put in execution all the means of revenge I could think of, and gave ten pistoles to an assassine to take away her life.

*Confes.* AND did he kill her ?

*Mary.* No, father, for she kept her House for three months, and in that time we were reconciled, and now we are very good friends.

*Confes.* HAVE you ask'd her pardon, and told her your design ?

*Mary.* I DID not tell her in express terms, but I told her that I had an ill will to her, and that at that time, I could have kill'd her, had I got an opportunity for it : For which I heartily begg'd her pardon ; she did forgive me, and so we live ever since like two sisters.

*Confes.* Go on.

*Mary.* THE sixth. *Thou shalt not commit fornication.* In the first place, I do confess that I have unlawfully conversed with the said Don FRANCISCO for two years, and this unlawful commerce has made me fall into many other sins.

*Confes.* DID he promise solemnly to marry you ?

*Mary.* HE did, but could not perform it, while his father was alive.

*Confes.*



*Confes.* TELL me, from the beginning to the day of his death, and to the best of your memory, your sinful thoughts, words, actions, nay, your very dreams about this matter.

*Mary.* FATHER, the gentleman was our neighbour, of a good family and fortune, and by means of the neighbourly friendship of our parents, we had the opportunity to talk with one another as often as we pleased. For two years together we loved one another with innocence ; but at last he discover'd to me one day, when our parents were abroad, the great inclination he had for me ; he told me that his design was to marry me, as soon as his father should die, and that he was willing to give me all the proofs of sincerity and unfeigned love, I could desire from him. To this I answer'd, that if it was so, I was ready to promise, never to marry another during his life : At this, he took a crucifix in his hands, and bowing down before an image of the virgin MARY, called the four elements to be witnesses of the sincerity of his vows, nay, all the saints of the heavenly court, to appear against him in the day of judgment, if he was not true in his heart and words ; and said, that by the crucifix in his hands, and by the image of the virgin *Mary*, there present, he did promise and swear never to marry another during my life. I answer'd him in the same manner ; and ever since, we have liv'd with the familiarities of husband and wife. The effect of this reciprocal promise was the ruin of my soul, and the beginning of my sinful life ;  
for

for ever since, I minded nothing else but to please him and my self, when I had opportunity for it.

*Confes.* How often did he visit you?

*Mary.* THE first year he came to my room every night, after both families were gone to bed; for in the vault of his house, which joins to ours, we dug one night through the earth, and made a passage wide enough for the purpose, which we cover'd on each side with a large earthen water-jarr; and by that means he came to me every night. But my grief is double, when I consider, that engaging my own maid into this intrigue, I have been the occasion of her ruin too; for by my ill example, she lived in the same way with the gentleman's servant, and I own, that I have been the occasion of all her sins.

*Confes.* AND the second year did he visit you so often?

*Mary.* No, father; for the breach in the vault was discover'd by his father, and was stopp'd immediately; but no body suspected any thing of our intimacy, except my mother, who from something she had observed, began to question me, and afterwards became more suspicious and watchful.

*Confes.* DID any effect of these visits come to light?

*Mary.* IT would, had I not been so barbarous and inhumane to prevent it, by a remedy I took, which answered my purpose.

*Confes.* AND how could you get the remedy, there being a rigorous law against it?

*Mary.*

*Mary.* T H E procuring it brought me into a yet wickeder life ; for I was acquainted with a fryar, a cousin of mine, who had always expressed a great esteem for me ; but one day after dinner, being alone, he began to make love to me, and was going to take greater liberties than ever he had done before : I told him, that if he could keep a secret, and do me a service, I would comply with his desire. He did promise me to do it upon the word of a priest. Then I told him my business, and the day after he brought me the necessary medicine ; and ever since being freed from that uneasiness, I have lived the same course of life with my cousin ; nay, as I was under such an obligation to him, I have ever since been obliged to allow him many other liberties in my house.

*Confes.* A R E those other liberties he took in your house sinful, or not ?

*Mary.* T H E liberties that I mean are, that he desired me likewise to gratify his companion several times, and to consent that my maid should satisfy his lust ; and not only this, but, by desiring me to corrupt one of my friends, he has ruined her soul ; for the being in the same condition I had been in before, I was obliged, out of fear, to furnish her with the same remedy, which produced the same effect. Besides these wicked actions, I have robbed my parents to supply him with whatever money he demanded.

*Confes.* B U T as to Don FRANCISCO, pray tell me, how often did he visit you since ?

*Mary.* T H E second year he could not see  
F me

me in private but very seldom, and in a sacred place ; for having no opportunity at home, nor abroad, I used to go to a little chappel out of the town ; and having gained the hermit with money, we continued our commerce that way, for six or eight times the second year.

*Confes.* Y O U R sins are aggravated, both by the circumstance of the sacred place, and by your cousin's being a priest, besides the two murders committed by you, one in your self, and the other in your friend. Now go on, if you have any more to say upon this subject.

*Mary.* I H A V E nothing else to say, as to this commandment, but that I am heartily sorry for all these my misdoings.

*Confes.* G o on.

*Mary.* T H E seventh : *Thou shalt not steal.* I have nothing to confess in this commandment, but what I have told you already, *i. e.* that I have stolen many things from my father's house, to satisfy my cousin's thirst of money ; and that I have advised my friend to do the same ; tho' this was done by me only for fear that he should expose us, if we had not given him what he did desire.

*Confes.* A N D do you design to continue the same life with your cousin for fear of being discovered ?

*Mary.* N o, father ; for he is sent to another convent to be professor of divinity for three years, and if he comes back again, he shall find me in the monastery ; and then I shall be safe, and free from his wicked attempts.

*Confes.*



*Confes.* How long is it since he went away?

*Mary.* THREE months, and his companion is dead; so, GOD be thanked, I am without any apprehension or fear now, and I hope to see my good design accomplished.

*Confes.* Go on.

*Mary.* THE eighth is: *Thou shalt not bear false witness, nor lie.* The ninth: *Thou shalt not covet thy neighbour's wife.* The tenth: *Thou shalt not covet the things which are another's.* I know nothing in these three commandments, that trouble my conscience: Therefore I conclude by confessing in general and particular all the sins of my whole life committed by *thought, word and deed*, and I am heartily sorry for them all, and ask GOD's pardon, and your advice, penance and absolution. *Amen.*

*Confes.* HAVE you transgressed the fourth commandment of the church?

*Mary.* YEA, father; for I did not fast as it prescribes, for though I did abstain from flesh, yet I did not keep the form of fasting these two years past; but I have done it since the gentleman's death.

*Confes.* HAVE you this year taken the bull of indulgences?

*Mary.* YEA, father.

*Confes.* HAVE you visited five altars, the days appointed by his holiness to take a soul out of purgatory?

*Mary.* I did not for several days.

*Confes.* Do you promise me, as a minister of God, and as if you were now before the tri-

bunal of the dreadful judge, to amend your life, and to avoid all the occasions of falling into the same, or other sins, and to frequent for the future this sacrament, and the others, and to obey the commandments of G O D, as things absolutely necessary to the salvation of your soul?

*Mary.* T H A T is my design with the help of G O D, and of the blessed virgin M A R Y in whom I put my whole trust and confidence.

*Confes.* Your contrition must be the foundation of your new life, for if you fall into other sins after this signal benefit you have received from G O D, and his blessed Mother, of calling you to repentance, it will be a hard thing for you to obtain pardon and forgiveness. You see G O D has taken away all the obstacles of your true repentance; pray, ask continually his grace, that you may make good use of these heavenly favours. But you ought to consider, that though you shall be freed by my absolution, from the eternal pains your manifold sins deserve, you shall not be free from the sufferings of purgatory, where your soul must be purified by fire, if you in this present life do not take care to redeem your soul from that terrible flame, by ordering some masses for the relief of the souls in purgatory.

*Mary.* I D E S I G N to do it, as far as it lies in my power.

*Confes.* Now to shew your obedience to G O D, and to our mother the church, you must perform the following penance; You must fast every second day, to mortify your  
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lusts and passions, and this for the space of two months. You must visit five altars every second day, and one privileged altar, and say in each of them five times, *Pater noster*, &c. and five times, *Ave Maria*, &c. You must say also every day, for two months time, three and thirty times the *creed*, in honour and memory of the three and thirty years that our SAVIOUR did live upon earth; and you must confess once a-week; that by the continuance of these spiritual exercises, your soul may be preserved from several temptations, and may be happy for ever

*Mary.* I WILL do all this with the help of GOD.

*Confes.* SAY the act of contrition, while I absolve you.

*Mary.* O GOD, my GOD, I have sinned against thee, I am heartily sorry, &c.

*Confes.* Our LORD JESUS CHRIST absolve thee, and by the authority given, I absolve thee, &c. *Amen.*

*The second. A private confession of a woman to a fryer of the dominican order, laid down in writing before the moral academy, 1710; And the opinions of the members about it. The person was not known, therefore I shall call her LEONORE.*

LEONORE did confess to F. JOSEPH RIVA the following misdoings.

*Leonore.* MY reverend father, I come to this place to make a general confession of all the sins I have committed in the whole

whole course of my life, or of all those I can remember.

*Confes.* How long have you been in preparing your self for this general confession?

*Leon.* EIGHT days.

*Confes.* EIGHT days are not enough to recollect your self, and bring into your memory all the sins of your life.

*Leon.* FATHER, have patience till you hear me, and then you may judge, whether my confession be perfect, or imperfect.

*Confes.* AND how long is it since you confess'd the last time?

*Leon.* THE last time I confess'd, was the *sunday* before *easter*, which is eleven months and twenty days.

*Confes.* DID you accomplish the penance then impos'd upon you?

*Leon.* YEA, father.

*Confes.* BEGIN then your confession.

*Leon.* I HAVE neglected my duty towards GOD, by whose holy name I have many times sworn. I have not sanctified his holy-days as I was oblig'd by his law, nor honour'd my parents and superiors. I have many and many times desired the death of my neighbours, when I was in a passion. I have been deeply engaged in amorous intrigues with many people of all ranks, but these two years past most constantly with Don PEDRO HASTA, who is the only support of my life.

*Confes.* Now I find out the reason why you have so long neglected to come to confess, and I do expect that you will tell me all the circumstances of your life, that I may judge the present state of your conscience.

*Leon.*



*Leon.* FATHER ; as for the sins of my youth till I was sixteen years of age, they are of no great consequence, and I hope, God Almighty will pardon me. Now my general confession begins from that time, when I fell into the first sin, which was in the following manner.

THE confessor of our family was a *franciscan* friar, who was absolute master in our house ; for my father and mother were entirely governed by him. It was about that time of my life I lost my mother ; and a month after her my father dy'd, leaving all his substance to the father confessor to dispose of at his own fancy, reserving only a certain part which I was to have to settle me in the world, conditionally that I was obedient to him. A month after my father's death, on pretence of taking care of every thing that was in the house, he order'd a bed for himself in the chamber next to mine, where my maid also used to lie. After supper, the first night he came home, he address'd himself thus to me : My daughter, you may with reason call me your father, for you are the only child your father left under my care. Your patrimony is in my hands, and you ought to obey me blindly in every thing : So in the first place, order your maid's bed to be removed out of your own chamber into another. Which being done accordingly, we parted and went each one to our own room ; but an hour was scarcely past away, when the father came in to my chamber, and what by flattery and promises, and what by threatnings, he deprived

deprived me of the best patrimony, my innocence. We continued this course of life till, as I believe, he was tired of me ; for, two months after, he took every thing out of the house, and went to his convent, where he died in ten days time ; and by his death, I lost the patrimony left me by my father, and with it all my supports ; and as my parents had spared nothing in my education, and I had always been kept in the greatest affluence of every thing, you may judge how I was affected by the miserable circumstances I was then left in, with servants to maintain, and nothing in the world to supply even the necessary expences of my house. This made me the more ready to accept of the first offer should be made me, and my condition being known to an officer of the army, he came to offer me his humble services. I comply'd with his desire, and so for two years we lived together, till at last he was obliged to repair to his regiment then quarter'd in *Catalonia* ; and tho' he left me appointments, more than sufficient for my subsistence, during his absence ; yet all our correspondence was soon broken off by his death, which happen'd soon after. Then, resolving to alter my life and conversation, I went to confess, and after having given an account to my confessor of my life, he, asking my name, did promise to come next day to see me, and to put me into a comfortable and creditable way of living. I was very glad to get such a patron, and so the next day I did wait at home for him. The father came, and, after various discourses, he took me by the hand  
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into my chamber, and told me, that if I was willing to put in his hands my jewels, and what other things of value I had got from the officer, he would engage to get a gentleman suitable to my condition to marry me. I did every thing as he desired me, and so taking along with him all I had in the world, he carried them to his cell. The next day he came to see me, and made me another proposal very different from that I expected; for he told me, that I must comply with his desire, or else he would expose me, and inform against me before the holy tribunal of the inquisition; so, rather than incur that danger, I did, for the space of six months; in which, having nothing to live upon, (for he kept my jewels) I was obliged to abandon my self to many other gentlemen, by whom I was maintained.

A T length he left me, and I still continued my wicked life, unlawfully conversing with married and unmarried gentlemen a whole year, and not daring to confess for fear of finding the same success in another confessor.

*Conf.* B U T how, all that while, could you omit the fulfilling the precept of the church, and not be exposed in the church after *Easter*?

*Leon.* I W E N T to an old easy father, and promis'd him a pistole for a certificate of confession, which he gave me without inquiring into the matter; and I did satisfy the curate of the parish with that. But last year I went to confess, and the confessor was very strict, and would not give me absolution, because I was an habitual sinner; but I gave

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him five pistoles for ten masses, and then he told me, that a confessor's duty was to take care of the souls in purgatory, and that upon their account, he could not refuse me absolution; so by that way I escaped the censure of the church.

*Conf.* H O W long is it since you broke off your sinful life?

*Leon.* B U T six weeks.

*Conf.* I C A N N O T absolve you now; but come again next *Thursday*, and I will consult upon all the circumstances of your life, and then I will absolve you.

*Leon.* F A T H E R, I have more to say: For I stole from the church a chalice, by the advice of the said confessor, and he made use himself of the money I got for the silver, which I cut in pieces; and I did converse unlawfully several times in the church with him. To this I must add an infinite number of sins by *Thought*, *Word* and *Deed* I have committed in this time, especially with the last person of my acquaintance, though at present I am free from him.

*Conf.* P R A Y give me leave to consult upon all these things, and I will resolve them to you the next confession: Now go in peace.

T H E first point to be resolved was, whether L E O N O R E could sue the franciscan convent for the patrimony left by her father in the confessor's hands?

T H E president went through all the reasons, *pro* and *con*, and after resolved, that tho' the said L E O N O R E never was disobedient



bedient to her confessor, she could not sue the community without the lessening of her own reputation, and laying upon the order so black a crime as that of her confessor; and that it was the common maxim of all casuists, that, *In rebus dubiis, minimum est sequendum*; and seeing the losing of her patrimony would be less damage than the exposing of the whole franciscan order, and her own reputation, it did seem proper to leave the thing as it was.

THE second point to be resolved was, whether LEONORE was in *proxima occasione peccati* with such a confessor, the two first months?

SIX members of the academy did think that she was; for immediate occasion of sin signifies, that the person may satisfy his passions *toties quoties* without any impediment, which LEONORE could do all that while. But the other members of the academy did object against it, that the nature of *occasio proxima*, besides the said reason, implies freedom and liberty, which LEONORE did want at that time, being she was young, unexperienced, timorous, and under the confessor's care and power; so it was resolved, that she was not the first two months in *proxima occasione peccati*.

THE third point: Whether she committed greater sin with the second confessor who threatened her with the inquisition. And whether she was obliged to undergo all the hardships, nay death itself rather than comply with the confessor's desire.

IT was resolved, *nemine contradicente*, that she was obliged for self preservation's sake, to comply with the fryer's desire, and therefore her sin was less than other sins.

THE fourth, whether she was obliged to make restitution of the chalice, she stole out of the church by the advice of the confessor.

THE members could not agree in the decision of this point; for some were of opinion, that both she and the Fryer were obliged to make restitution, grounded in the moral maxim, *Facientes & consentientes eadem pœna puniuntur*. Others said, that LEONORE was only an instrument of theft, and that the fryer did put her in the way of doing what she never had done but for fear of him, and that she was forced to do it; therefore that she had not committed sacrilege, nay nor venial sin by it; and that the fryer only was guilty of sacrilege and robbery, and obliged to make restitution. Upon this division, the reverend Mr. ANT. PALOMO, then professor of philosophy, was appointed to lay the case before the members of the great academy, with this limitation, that he should not mention any thing of the fryer in it; except the members of the academy should ask him the aggravating circumstances in the case.

HE did it accordingly, and being ask'd by the president about the circumstances, it was resolved, that LEONORE was free from restitution, taking a bull of pardons. And as for the fryar, by his belonging to the community, and having nothing of his own, and obliged to leave at his death every thing to the  
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convent, he must be excused from making such restitution, &c.

THE fifth point : Whether the church was defecrated by their unlawful commerce : And, whether the confessor was obliged to reveal the nature of the thing to the bishop, or not.

As to the first part, all did agree that the church was polluted. As to the second, four were of opinion, that the thing was to be reveal'd to the bishop in general terms : But sixteen did object against it, and said, that the dominical, *asperges me hyssopo, & mundabor, &c.* when the priest with holy water and hyssop sprinkles the church, was enough to restore and purify the church.

AFTER which, the president moved another question, *viz.* Whether this private confession was to be entered in the academy's book, *ad perpetuam rei memoriam.* And it was agreed to enter the cases and resolutions, mentioning nothing concerning the confessors, nor their orders. *Item,* it was resolved, that the proponent could safely in conscience absolve LEONORE the next confession, if she had the bull of indulgences; and promised to be zealous in the correction and penance, which he was to give her, &c. And accordingly he did, and LEONORE was absolved.

3. *The private confession of a woman of thirty three years of age, proposed in the academy by father G A S C A, a jesuit, and member of the academy.*

MOST reverend and learned fathers, I have thought fit not to trouble you with the  
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methodical way of a private confession I heard last *sunday*; but to give you only an account of the difficult case in it. The case is this: A woman of thirty three years of age came to confess, and told me, that from sixteen years of age till twenty four, she had committed all sort of lewdness, with ecclesiastical persons only, having in every convent a frier, who under the name of a cousin, did use to visit her: And notwithstanding the multiplicity of cousins, she did live so poorly, that she was forc'd to turn procuress at the same time for new cousins, and that she had followed that wicked life till thirty two years of age: That last year she dream'd that the devil was very free with her, and these dreams or visions continuing for a long while, she found her self with child; and she protests that she knew no man for fourteen months before: She is delivered of a boy, and she says that he is the devil's son, and that her conscience is so troubled about it, that if I do not find some way to quiet her mind, she will lay violent hands upon her self. I asked her leave to consult the case, with a promise to resolve it next *sunday*. Now I ask your wise advice upon this case.

The president said, that the case was impossible, and that the woman was mad, and that he was of opinion to send the woman to the physicians, to be cured of some bodily distemper she was troubled with. The *jesuit* proponent replied, that the woman was in her perfect senses, and that the case well required further consideration: Upon which, F. ANTONIO PALOMO, who was reputed the most



most learned of the academy, said, that Sr. AUGUSTIN treats *de incubo & succubo*; and he would examine the case, and see, whether he might not give some light for the resolution of the case.

BUT another member said, that there was in the case something more than apparition and devilish liberty, and that he thought fit, that the father *jesuit* should inquire more carefully into the matter, and go himself to examine the house, and question the people of it: Which being approved of by the whole assembly, he did it the next morning, and in the afternoon, being an extraordinary meeting, he came and said.

MOST reverend and learned fathers, the woman was so strongly possessed with such a vision, that she has made publick the case among the neighbours, and it is spread abroad, upon which the inquisitors did send for the woman and the maid, and this has discovered the whole story, *viz.* That father CONCHILLOS, victorian fryer, was in love with the woman, but she could not endure the sight of him: That he gained the maid, and by that means he got into her house every night, and the maid putting some *opium* into her mistress's supper, she fell fast asleep, and the said father did lie with her six nights together: So the child is not the son of the devil, but of father CONCHILLOS. Afterwards it was resolved, to enter the case for a *memorandum* in the academy's book.

THE fryer was put into the inquisition, for having perswaded the maid to tell her mistress,

tress, that it was the devil ; for she had been under the same fear, and really she was in the same condition. What became of the fryer I do not know ; this I do aver for a truth, that I spoke with the woman my self, and with the maid ; and that the children used to go to her door, and call for the son of the devil : And being so much mocked, she left the city in a few days ; and we were told that she lived afterwards a retired christian life in the country.

4. *The private confession of a priest, being at the point of death, in 1710 ; I shall call him Don PAULO.*

Don PAULO. **S**INCE GOD Almighty is pleased to visit me with this sickness, I ought to make good use of the time I have to live ; and I desire of you to help me with your prayers, and to take the trouble to write some material points of my confession, that you may perform, after my death, whatever I think may enable me in some measure to discharge my duty towards God and men. When I was ordained priest, I made a general confession of all my sins from my youth to that time, and I wish I could be now, as true a penitent, as I was at that time ; but I hope, though it is thus late, that GOD will hear the prayer of my heart.

I HAVE served my parish sixteen years, and all my care has been to discover the tempers and inclinations of my parishioners, and  
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I have been as happy in this world, as unhappy before my saviour. I have in ready money fifteen thousand pistoles, and I have given away more than six thousand. I had no patrimony, and my living is worth but four hundred pistoles a year. By this you may easily know, that my money is unlawfully gotten; as I shall tell you, if God spares my life till I make an end of my confession. There is in my parish sixteen hundred families, and, more or less, I have defrauded them all, some way or other.

My thoughts have been impure, ever since I began to hear confessions: My words have been grave and severe with them all, and all my parishioners have respected and feared me. I have had so great an empire over them, that some of them, tho' privy to my misdoings, have taken my defence in publick. They have had in me a solicitor in all emergencies, and I have omitted nothing to please them in outward appearance; but my actions have been the most criminal of mankind: For as to my ecclesiastical duty, what I have done has been for custom's sake. The necessary intention of a priest, in the administration of baptism and consecration, without which the sacraments are of none effect, I confess, I have not had several times, as you may see in the parish books; and observe there, that of all those whose names are marked with a star, the baptism was not valid, for I had no intention: And for this I can give no other reason, than my malice and wickedness. Many of them are dead, for which I am heartily sorry. As for the  
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times I have consecrated without intention, we must leave it to God Almighty's mercy ; for the wrong done by it to the souls of my parishioners and those in purgatory, cannot be helped.

As to the confessions and wills I have received from my parishioners at the point of their death, I do confess, I have made my self master of as much as I could, and by that means I have gathered together all my riches. I have sent this morning for fifty bulls, and I have given one hundred pistoles for the benefit of the holy *Cruzade* ; by which his holiness secures my soul from eternal death.

As to my duty towards God, I am guilty to the highest degree : For I have not loved him ; I have neglected to say the private divine service at home every day : I have polluted his *holy-days* by my grievous sins : I have not minded my superiors in the respect due to them : And I have been the cause of many innocents death. I have procured by remedies sixty abortions, making the parents of the children their murderers ; besides many other intended, though not executed, by some unexpected accident.

As to the sixth commandment, I cannot confess my sins by particulars, but by general heads. I confess, in the first place, that I have frequented the parish-club twelve years. We were only six parish-priests in it ; and there we did consult and contrive all the ways to satisfy our passions. Every body had a list of the handsomest women in his parish ; and when one had a fancy to see any woman, remarkable for her beauty, in another's parish, the



the priest of her parish sent for her to his own house ; and having prepar'd the way for wickedness, the other had nothing to do, but to meet her there, and fulfil his desires ; and so we have served one another for these twelve years past. Our method has been, to persuade their husbands and fathers not to hinder them any spiritual comfort ; and to persuade the ladies to be subject to our advice and will ; and that in so doing, they would have liberty at any time to go out on pretence of communicating some spiritual business to the priest : And if they did refuse to do it, then we would speak to their husbands and fathers, not to let them go out at all, or, which would be worse for them, we should inform against them to the holy tribunal of the inquisition : And by these diabolical persuasions they were always at our command, without fear of revealing the secret.

I have spar'd no woman of my parish, whom I had a fancy for, and many other of my brethren's parishes ; but I cannot tell the number. I have sixty *nepotes* alive, of several women : But my principal care ought to be of those that I have by the two young women I keep at home since their parents died. Both are sisters, and I have by the eldest two boys, and by the youngest one ; and one I had by my own sister which is dead. Therefore I leave to my sister five thousand pistoles, upon condition that she will enter nun in St. BERNARD'S monastery ; and upon the same condition, I leave two thousand pistoles a piece to the two young

young women; and the remainder I leave to my three *nepotes* under the care of MOSSEN JOHN PERALTA, and ordering that they should be heirs to one another, if any of them should die, before they are settled in the world; and if all should die, I leave the money to the treasury of the church, for the benefit of the souls in purgatory: *Item*, I order, that all the papers of such a little trunk be burnt after my confession is over, (which was done accordingly) and that the holy bull of the dead be bought before I die; that I may have the comfort of having at home the pope's pass for the next world. Now I ask your penance and absolution, for all the sins, reserved in all the bulls, from the first pope; for which purpose, I have taken the bull of privileges in such cases as mine. So I did absolve him, and assisted him afterwards, and he died the next day. What to do in this case after his death, was all my uneasiness; for if I should propose the case before the members of the academy, every body would easily know the person, which was against one of the articles we did swear to at our admittance into it: And if I did not propose it, I should act against another article. All my difficulty was about the baptisms which he had administered without intention: For it is the known opinion of their church, that the intention of a priest is absolutely necessary to the validity of the sacrament, and that without it there is no sacrament at all. I had examined the books of the parish, and I found a hundred and fifty two names mark'd with a star; and examining the



that devour them, and put them into the way of damnation. O G O D, open the eyes of the ignorant people, that they may see the injuries done to their souls by their own guides.

I D O not write this out of any private end, to blame all sorts of confessors ; for there are some, who, according to the principles of their religion, do discharge their duty with exactness and purity, and whose lives, in their own way, are unblameable, and without reproach among men. Such confessors, as these I am speaking of, are sober in their actions ; they mortify their bodies with fasting over and above the rules prescribed by the church, by disciplines, by kneeling down in their closets, six or eight hours every day, to meditate on the holy mysteries, the goodness of G O D, and to pray to him for all sorts of sinners, that they may be brought to repentance and salvation, &c. They sleep but few hours : They spend most of their spare time in reading the ancient fathers of the church, and other books of devotion.

T H E Y live poorly, and whatever they have the poor are the enjoyers of it. The time they give to the publick is but very little, and not every day ; and then whatever counsels they give, are right, sincere, without flattery or interest. All pious religious persons, do sollicite their acquaintance and conversation, but they avoid all sort of pomp and vanity, and keep themselves, as much as they can, within the limits of solitude ; and if they make some visits, it must be upon urgent necessity.



necessity. Sometimes you may find them in the hospitals among the poor sick, helping and exhorting them : But they go there most commonly in the night, for what they do, they do it not out of pride, but humility.

I knew some of these exemplary men, but a very few ; and have heard some of them preach with a fervent zeal about the promoting of C H R I S T's religion, and exhorting the people to put their lives voluntarily in the defence of the *Roman Catholick* faith, and extirpate and destroy all the enemies of their communion. I do not pretend to judge them, for judgement belongeth to G O D : This I say with St. P A U L, that if those religious men *have a zeal of G O D*, their *zeal is not according to knowledge.*

5. *The private confession of a nun, in the convent of S. O.*

Before I begin the confession, it will not be improper to give an account of the customs of the nuns, and places of their confessions.

**B**y the constitutions of their order, so many days are appointed, in which all the nuns are obliged to confess, from the mother abbess to the very wheeler, *i. e.* the nun that turns the wheel near the door, through which they give and receive every thing they want. They have a father confessor and a father companion, who live next to the convent, and have a small grate in the wall of their chamber, which answers to the upper cloister, or gallery  
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of the convent. The confessor hath the cure of souls in the convent, and he is obliged to say mass every day, hear confessions, administer the sacraments, and visit the sick nuns. There are several narrow closets in the church, with a small iron grate : One side answers to the cloister, and the other to the church ; So the nun being on the inside, and the confessor on the outside, they hear one another. There is a large grate facing the great altar, and the holes of it are a quarter of a yard in square; but that grate is double (that is one within and another without) and the distance between both is more than half a yard. And besides these, there is another grate for relations, and benefactors of the community, which grate is single, and consists of very thin iron bars : The holes of such a grate are near a quarter and a half square. In all those grates the nuns confess their sins, for on a solemn day they send for ten or twelve confessors, otherwise they could not confess the fourth part of them ; for there is in some monasteries 110 nuns, in others 80, in others 40, but this last is a small number.

The nun's father confessor hath but little trouble with the young nuns, for they generally send for a confessor who is a stranger to them, so that all his trouble is with the old ones, who have no business at the grate. These trouble their confessor almost every day with many ridiculous trifles, and will keep the poor man two hours at the grate, telling him how many times they have spit in the church, how many flies they have kill'd, how many times they

they have flown into a passion with their lap-dogs, and other nonsensical, ridiculous things like these ; and the reason is, because they have nothing to do, no body goes to visit them, nor careth for them; so sometimes they chuse to be spies for the young nuns, when they are at the grate with their gallants ; and for fear of their mother abbess, they place some of the old nuns before the door of the parlour to watch the mother abbess, and to give them timely notice of her coming ; and the poor old nuns do perform this office with a great deal of pleasure, faithfulness and some profit too. But I shall not say any more of them, confining my self wholly to the way of living among the young nuns.

Many gentlemen send their daughters to the nunnery, when they are some five, some six, some eight years old, under the care of some nun of their relations, or else some old nun of their acquaintance ; and there they are educated till they are fifteen years old. The tutress takes a great deal of care, not to let them go to the grate, nor converse with men all that while, to prevent in them the knowledge and love of the world. They are caressed by all the nuns, and thinking it will be always so, they are very well pleased with their confinement. They have only liberty to go to the grate to their parents, or relations, and always accompany'd with the old mother tutress. And when they are fifteen years old, which is the age fixed by the constitutions of all the orders, they receive the habit of a nun, and begin the year of noviciate ; which is the

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year of trial, to see whether they can go thro' all the hardships, fastings, disciplines, prayers, hours of divine service, obedience, poverty, chastity, and penances practised in the monastery: But the prioress, or abbess, and the rest of the profess'd nuns, do dispense with, and excuse the novices from all the severities, for fear that the novices should be dissatisfied with, and leave the convent: and in this they are very much to blame; for besides their neglecting to observe the precepts of their monastical rule, they deceive the poor, ignorant, unexperienced young novices, who, after their profession and vows of perpetuity, do heartily repent they had been so much indulged. Thus the novices, flattered in the year of noviciate, and thinking they shall always live in the same manner, when the year is expired, make profession, and swear to observe *chastity*, *obedience* and *poverty*, and *clausura*, i. e. confinement, during their lives, obliging themselves by it, never to go out of the monastery.

AFTER the profession is made, they begin to feel the severity, and hardships of the monastical life; for one is made a door-keeper; another turner of the wheel, to receive and deliver by it all the nuns messages; another bell-nun, that is to call the nuns, when any one comes to visit them; another baker; another book-keeper of all the rents and expences, and the like; and in the performance of all these employments, they must expend a great deal of their own money. After this they have liberty to go to the grate, and talk with gentlemen,



men, priests and friers, who only go there as a gallant goes to see his mistress. So when the young nuns begin to have a notion of the pleasures of the world, and how they have been deceived, they are heartily sorry, but too late, for there is no remedy. Then minding nothing but to satisfy their passions, as well as they can, they abandon themselves to all sort of wickedness, and amorous intrigues.

T H E R E is another sort of nuns, whom the people call *las forcadas*, the forced nuns, *i. e.* those who have made a false step in the world, and cannot find husbands, on account of their crimes being publick. These are despised, and ill used by their parents and relations, till they choose to go to the nunnery : So by this it is easily known what sort of nuns they will make.

N O W, as to the spending of their time. They get up at six in the morning, and go to prayers and to hear mass till seven ; from seven till ten they may work, or go to breakfast, either in their chambers, or in the common-hall. At ten they go to the great mass till eleven : after it they go to dinner ; after dinner they may divert themselves till two ; at two they go to prayers for a quarter of an hour, or (if they sing vespers) for half an hour ; and afterwards they are free till the next morning : Now every one is waiting for her *devoto*, that is, a gallant, or spiritual husband, as they call him. When it is dark evening, they send away the *devoto's*, and the doors are locked up ; then they go to their own chamber to write a billet, or letter to the spiritual husband

husband, which they send in the morning to them and get an answer; and tho' they see one another almost every day, yet they must write to one another every morning: And these letters of love they call, the *recreation of the spirit* for the time the *devoto's* are absent from them. Every day they must give one another an account of whatever thing they have done since the last visit; and indeed there are warmer expressions of love, and jealousy between the nun and the *devoto*, than between real wife and husband.

*Now I come to the private confession; and I wish I could have the stile of an angel, to express my self with purity, and modesty in this confession.*

*Nun.* **R**EVEREND father, the number of my sins is so great, and so great the variety of circumstances attending them, that mistrusting my memory, I have set down in writing this confession, that you may entirely be acquainted with every thing that troubles my conscience, and so I humbly beg of you to read it.

*Conf.* I do approve the method of writing, but you ought to read it yourself, or else it cannot be *oris confessio*, or confession by mouth.

*Nun.* IF so, I begin. I have thought fit to acquaint you with the circumstances of my life past, that you may form a right judgment of my monastical life and conversation, which, in some measure, will excuse me before the world, tho' not before God our righteous judge.

I A M

I AM the only daughter of counsellor N. E. who brought me up in the fear of G O D, and gave me a writing-master (which is a rare thing ; ) I was not quite thirteen years of age, when a gentleman of quality, tho' not very rich, began to express his love to me by letters, which he (gaining my writing-master) sent to me by him. There was nothing in the world so obliging, civil, modest, and endearing, as his expressions seem'd to be ; and at last having the opportunity of meeting him, at the house of one of my aunt's, his person and conversation did so charm my heart, that a few days after we gave one another reciprocal promises of an eternal union : But by a letter, which unfortunately was miscarry'd, and fell into my father's hands, our honest designs were discover'd ; and, without telling me any thing, he went to see the gentleman, and spoke to him in this manner. Sir, my daughter, in the discharging of her duty to so good a father, has communicated to me your honourable designs, and I come to thank you for the honour you are pleased to do my family : But, being so young, we think proper to put off the performance of it, till she comes to be fifteen years of age ; now she, and I also, as a father to you both, (for I look upon you as upon my own son) do desire the favour of you not to give any publick occasion of censure to the watchful neighbours ; and if you have any regard for her, I hope you will do this and more for her, and for me : And to shew you my great affection, I offer you a captain's commission in the regiment  
that

that the city raiseth for the king, and advise you to serve two years, and afterwards you may accomplish your desire. The gentleman accepted it, and the next day the commission was sign'd and deliver'd to him, with an order to go to *Catalonia*. At the same time the writing-master was sent out of the town under pretence of receiving some money for my father ; and I was kept close at home, so he could not get an opportunity of seeing or writing to me ; for my father told him I was sick in bed. As soon as he left the town, my father told me that he was dead, and that I must retire myself into a nunnery, for that was his will : So immediately he brought me here, and gave severe directions to the mother abbess, not to let me see any body but himself. Indeed he did spare nothing to please me, till I received the habit, and made the profession and vows of a monastical life : After which he told me the whole story himself ; and the gentleman was kill'd in *Catalonia* the first campaign.

I do confess, that since that time I have not cared what should become of me, and have abandon'd myself to all the sins I have been capable to commit. It is but ten months since I made my profession, and bound myself to perpetuity ; tho' as I did it without intention, I am not a nun before G O D, nor obliged to keep the vow of religion ; and of this opinion are many other nuns, especially ten young nuns, my intimate friends, who, as well as I, do communicate to one another the most secret things of our hearts.

E A C H



E A C H of this assembly has her *devoto*, and we are every day in the afternoon at the grate: We shew one another the letters we receive from 'em; and there is nothing that we do not invent for the accomplishment of our pleasures.

*Conf.* P R A Y, confess your own sins, and omit the sins of your friends.

*Nun.* I C A N N O T; for my sins are so confounded with the sins of my friends, that I cannot mention the one without the other.

B U T coming now to my greatest sin; I must tell you, that a nun of our assembly has a frier her *devoto*, the most beautiful among Men, and we contrived and agreed together to bring him into the convent, as we did, and have kept him two and twenty days in our chamber: During which time, we went to the grate very seldom, on pretence of being not well. We have given no scandal, for nobody has suspected the least thing in the case. And this is the greatest sin I have committed with man.

*Conf.* P R A Y, tell me, how could you let him in without scandal?

*Nun.* O N E of the assembly contrived to matt all the floor of her chamber, and sent for the mat-maker to take the measure of the length and breadth of the room, and to make it in one piece, and send it to the sexton's chamber, who is a poor ignorant fellow. When the matt was there, and the man paid for it, one day in the evening we sent the sexton on several messages, and kept the key of his room. The fryer had asked leave of his prior to go into the country for a month's time, and

and disguising himself in a lay-man's habit, seeing very well two porters, came in the dusk of the evening into the sexton's room, and rolling up himself in the mat, the porters brought the matt to the door, where we were waiting for it; and taking it, we carried it up to one of our chambers. We were afraid that the porters would discover this matter, but by money we have secured ourselves from them; for we hired ruffians to make away with them. We put him out of the convent in a great chest, which could be opened on the inside, and of which he had the key; and giving the chest to the sexton, he and the servant of the convent carried it into the sexton's room. We ordered him to leave the key at the door, for we expected some relations, which were to take a collation there; and we sent him on some errand till the fryer had got out of the chest and of danger.

A MONTH after, three of our friends began to perceive the condition they were in, and left the convent in one night, by which they have given great scandal to the city, and we do not know what is become of them; as for me, I design to do the same, for I am under the same apprehensions and fear; for I consider, that if I do continue in the convent, my big belly will discover me, and though one life shall be saved, I shall lose mine, by the rules of our order, in a miserable manner; and not only so, but a heavy reflection will fall upon the whole order, and the dishonour of my family will be the more publick: Whereas, if I quit the convent by night, I save two lives, and the world will reflect only  
upon

upon me, and then I shall take care to go so far off, that no body shall hear of me; and as I am sure in my conscience that I am not a nun, for want of intention when I did promise to keep *obedience, chastity, and poverty, and perpetuity*, I shall not incur the crime of apostacy, in leaving the convent; and if I do continue in it, I am fully resolved to prevent my ruin and death by a strong operating remedy. This is all I have to say, and I do expect from you not only your advice, but your assistance too.

*Conf.* I do find the case so intricate, that I want experience and learning to resolve what to do in it; and I do think it proper for you to send for another confessor of years and learning, and then you will have the satisfaction of being well directed and advised.

*Nun.* Now, reverend father, I do tell you positively, that I shall never open my heart to another confessor while I live; and if you do not advise me what to do, I shall call you before G O D for it; and now I lay upon you whatever thing may happen in my case.

*Conf.* I G N O R A N C E will excuse me from sin, and I tell you, that I am ignorant how to resolve the case.

*Nun.* I A M resolved for all events, and if you refuse me this small comfort, I shall cry out, and say, that you have been soliciting and corrupting me in the very act of confession; and you shall suffer for it in the inquisition.

*Conf.* W E L L, have patience; means may be found out; and if you give me leave to

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consult

consult the case, I shall resolve you about it in three days time.

*Nun.* How can you consult my case, without exposing the order, and my reputation too perhaps, by some circumstance?

*Conf.* LEAVE it to me, and be not uneasy about it, and I do promise to come with the resolution on *sunday* next.

*Nun.* PRAY, father, if it be possible, come next *monday* morning, and I shall be free from company.

*Conf.* IT is very well: But in the mean time, have before your eyes the wrath of God against those that abandon themselves, and forget that he is a living God to punish suddenly great sinners, and with this, farewell.

MY mind never before was so much troubled, as it was after this case. I was, more by the interest of others than by my learning, appointed penitentiary confessor in the cathedral church of *St. Salvator*; and as the duty of such a confessor is to be every day in the morning four hours in the confessional, from eight till twelve, except he be called abroad, every body thinks that such a confessor must be able to resolve all cases and difficulties: But it was not so with me; for I was young, and without experience. And as to this case, the next academical day, I propos'd it in the following manner.

THERE is a person bound by word of mouth, but at the same time without intention, nay, with a mind and heart averse to it; bound, I say, to *obedience, chastity and poverty*.



ty. If the person leaves the convent, the crime of apostacy is not committed in *foro interno*; and if the person continues in the convent, the consequence is to be a great sin in *foro externo & interno*. The person expects the resolution, or else is fully resolved to expose the confessor to scandal, and personal sufferings: This is the case which I humbly lay down before your learned reverences.

THE president's opinion was, that in such a case, the confessor was obliged in the first place, to reveal it in general terms to the holy inquisitors; for (said he) though this case is not mentioned in our authors, there are others very like this, which ought to be revealed, viz. all those that are against either the temporal or spiritual good of our neighbour, which cases are reserved to the bishop or to his deputy; and this case by the last circumstance being injurious to the holy tribunal, the confessor ought, to prevent the scandal which might otherwise fall upon him, to reveal the last circumstance. As for the first circumstance of the case, in this and others, we must judge *secundum allegata & probata*; and we must suppose, that no penitent comes to confession with a lie in his mouth; therefore if the person affirms that he was bound without intention, he is free before G O D: Besides, *in rebus dubiis minimum est sequendum*; so to prevent greater evil, I think the person may be advised to quit the convent; and this is agreeable to the Pope's dispensations to such persons; when they swear and produce witness, that (before they were bound to the  
vow)

vow) heard the persons say, they had not intention to it.

THE reverend Mr. PALOMO's opinion was, that the confessor was to take the safest part, which was to advise the penitent to send to *Rome* for a dispensation, which could be obtained by money, or to the Pope's *Nuncio*, who would give leave to quit the convent for six months, upon necessity of preserving or recovering the bodily health; and in that time may be, the person would dissipate some fumes of grief or melancholick fancies, &c.

BUT I did reply to this, that the person could not do the first, for want of witness; nor the second, for being in perfect health, the physician never would grant his certificate to be produced before the Pope's *Nuncio*, which is absolutely necessary in such cases; and as to the revealing the case to the holy inquisitors, it is very dangerous both to the person and the confessor, as we could prove by several instances.

To this, several members being of my opinion, it was resolved, that the confessor, first of all, was to absolve the penitent, having a bull of *Cruzade*; and, *extra confessionem*, or out of confession give, as a private person, advice to the penitent to quit the convent, and to take a certificate, wherein the penitent was to specify, that the confessor had given such advice *extra actum confessionis*. The case and resolution was entered in the academy's book. And accordingly on *monday* following I went to the nun, and performed what was resolved; and the very same week

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we heard in the city, that such a nun had made her escape out of the convent.

Two years and a half after this, I saw this very nun one day at the court of *Lisbon*, but I did not speak with her; for as I was then drest like an officer of the army, I thought she could not remember me; but I was mistaken, for she knew me in my disguise, as well as I did her. The next day she came to my lodgings, followed by a lacquey, who, by her orders, had dogged me the night before. I was so troubled for fear of being discovered, that I thought the best way I could take was to run away, and secure my self in an *English* ship: But by her first words I perceiv'd, that her fear was greater than mine; for after giving me an account of her escape out of the convent, and safe delivery, she told me, that a *Portugeze* captain, happening to quarter in the same town where she was, took her away one night, and carried her to *Barcelona*, but that she refusing to comply with his desires, on any but honourable terms, he had married her and brought her to *Lisbon*: That her husband knew nothing of her having been a nun; that she took another name, and that she was very happy with her husband, who was very rich, and a man of good sense. She begged me with tears in her eyes, not to ruin her by discovering any thing of her life past. I assured her, that nothing should happen on my account, that should disoblige her; and afterwards she ask'd me, why I was not drest in a clerical habit. I desired her to take no notice

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of

of it, for I was there upon secret business, and of great consequence; and that as there was nobody there who knew me in *Zaragoza*, it was proper to be disguised. She desired my leave to introduce me to her husband, under the title of a country gentleman, who was come thither for CHARLES the third's sake. I thank'd her, and she went home overjoy'd with my promise, and I was no less with hers. The next day her husband came to visit me, and ever after we visited one another almost every day, till I left that city. She was a better wife, than she had been a nun, and lived more religiously in the world, than she had done in the cloister of the convent.

NOW I must leave off the account of private cases and confessions, not to be tedious to the readers by insisting too long a Time upon one subject. But, as I promised to the publick, to discover the most secret practices of the *Romish* priests, in this point of *auricular confession*, I cannot dismiss nor put an end to this part without performing my promise.

BY the account, I have already given, of a few private confessions, every body may easily know the wickedness of the *Romish* priests; but their covetousness and thirst of money will be more particularly detected by my following observations.

FIRST of all, if a poor countryman goes to confess, the father confessor takes little pains with him; for as he expects little or nothing from him, he heareth him, and with bitter words corrects the poor man; and, very often,  
without



without any correction, imposes upon him a hard penance, and sends him away with the same ignorance he went with to confess.

2. IF a soldier happens to go to make his peace with G O D (so they express themselves when they go to confess) then the confessor sheweth the Power of a spiritual guide : He questions him about three sins only, viz. *thefts, drunkenness, and uncleanness*. Perhaps the poor soldier is free from the two first, but if he is guilty of the last, the confessor draws the consequence that he is guilty of all the three ; and terrifying him with hell, and all the devils and the fire of it, he chargeth him with restitution, and that he is obliged to give so much money for the relief of the souls in purgatory, or else he cannot get absolution. So the poor man, out of better conscience than his confessor, offers a month's pay, which must be given upon the spot, (for in the shop of confessors, there is neither trust nor credit) to appease the rough, bitter confessor, and to get absolution ; and I believe this hard way of using the poor soldiers, is the reason that they do not care at all for that part of religion ; and as they are so bad customers to the confessor's shop, the confessors use their endeavours, when they go to buy absolution, to sell it as dear as they can ; so they pay at one time for two, three or more years.

I HEARD a soldier, damning the confessors, say : If I continue in the king's service 20 years, I will not go to confess ; for it is easier and cheaper to lift up my

finger \* and be absolved by our chaplain, than to go to a devilish frier, who doth nothing but rail and grumble at me, and yet I must give him money for masses, or else he will not absolve me : I will give him leave to bury me alive, if ever he gets me near him again.

IF a collegian goes to confess, he finds a mild and sweet confessor, and without being questioned, and with a small penance, he generally gets absolution. The reason the confessors have to use the collegians with so great civility and mildness, is, first, because if a collegian is ill used by his confessor, he goes to a deaf frier, who absolves, *ad dexteram & ad sinistram*, all sorts of penitents for a real of plate ; and afterwards he inquireth and examineth into all the other confessor's actions, visits, and intrigues ; and, when he has got matter enough, he will write a lampoon on him, which has happened very often in my time. So the confessor dares not meddle with the collegians, for fear that his tricks should be brought to light ; and another reason is, because the collegians for the generality are like the *filles de joye* in lent, *li. e.* without money,

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\* The custom of the Spanish army in the field, and the day before the battle, or before the engagement, the chaplain goes thro' all the companies, to ask the officers whether they have a mind to confess, and if one has any thing to say, he whispers in the chaplain's ear, and so through all the officers. As for the private men, he crying out, says, he that has a sin, let him lift up one finger, and gives a general absolution to all at once,

ney, and so the confessor cannot expect any profit by them.

I s A Y, if absolution is denied to a collegian, he goes to a *deaf confessor*; for some confessors are call'd *deaf*, not because they are really deaf, but because they give small penance without correction; and never deny absolution, tho' the sins be reserved to the pope. I knew two *Dominican* friers, who were known by the name of *deaf confessors*, because they never used to question the penitent.

O N E of these confessors has more business in lent, than twenty of the others; for he, like our couple-beggars, who marry people for sixpence, for the same sum gives absolution. And for this reason, all the great and habitual sinners do go to the *deaf confessor*, who gives, upon the bargain, a certificate, in which, he says, that such a one has fulfilled the commandment of the church; for every body is obliged to produce a certificate of confession to the minister of the parish before *easter*, or else he must be exposed in the church: So as it is a hard thing for an *evil* sinner to get absolution and a certificate from other covetous confessors, without a great deal of money, they generally go to the *deaf confessors*. I had a friend in the same convent, who told me, that such confessors were obliged to give two thirds of their profit to the community; and there being only two *deaf confessors* in that convent, he assured me, that in one lent, they gave to the father prior 600 pistoles a-piece. I look'd upon the thing as incredible, thinking that only poor and debauched people did use to go

to

to them : but he satisfied me, saying, that rich and poor, men and women, priests and nuns were customers to them, and that only the poor and loose people used to go to confess in the church ; but as for the rich, priests, and nuns, they were sent for by them in the afternoon, and at night ; and that the poor *deaf* had scarcely time to get their rest ; and that when they were sent for, the common price was a pistole, but sometimes ten pistoles, according to the quality and circumstances of the person. And thus much of *deaf confessors*.

4. IF a frier or priest comes to confess, every body ought to suppose, that the father confessor has nothing to do, but to give the penance, and pronounce the words of absolution ; for both penitent and confessor being of the same trade, and of the same corporation, or brotherhood, the fashion of this cloak of absolution is not payed among them, and they work one for another, without any interest, in expectation of the same return.

This must be understood between the friers only, not between a frier and secular priest ; for these do not like one another ; and the reason is, because the friers, for the generality, are such officious and insinuating persons in families, that by their importunities and assiduity of visits, they become at last the masters of families and goods ; but the secular priest hath nothing to busy himself with ; and observe, that there are twenty friers to one secular priest, so the small fish is eaten by the great : Therefore if it happens sometimes  
upon



upon necessity, that a priest goes to confess to a frier, or a frier to a priest, they make use of such an opportunity to exact as much as they can from one another.

I KNEW a good merry priest, who had been in company with a frier's *devota*, i. e. in proper terms, *mistress*; and did jest a little with her: Afterwards, the poor priest having something to confess, and no other confessor in his way, but the *devoto* of that *devota*, he was forc'd to open his heart to him; but the confessor was so hard upon him, that he made him pay on the nail two pieces of eight, to get absolution; So that he payed dear for jesting with the mistress of a frier; and he did protest to me, that if ever it happened that that frier should come to confess to him, he should not go away at so cheap a rate.

THIS I can aver, that I went to a *Franciscan* convent the second day of *August*, to get the indulgences of the jubilee of *Porciuncule*, and my confessor was so hard, that he began to persuade me, he could not absolve me without a pistole in hand: I told him, that I had not confess'd any reserv'd sin, and that he did not know I could ruin him: But the frier, knowing that it was a great scandal, to get up from one's knees without absolution, insisted upon it; and I was obliged, to avoid scandal, to give him his demand. After the confession was over, as I had been in a great passion at the unreasonable usage of the frier, I thought it was not fit for me to celebrate the mass, without a new reconciliation (as we call the short confession;) so I went to the  
father

father guardian, or superior of the convent, and confessing that sin of passion occasioned by the covetous usage of such a confessor, his correction to me was, to pay down another pistole for scandalizing both the frier and the *Franciscan* habit; I did refuse the correction, and I went home without the second absolution. I had a mind to expose both of 'em; but upon second thoughts, I did nothing at all, for fear that the whole order should be against me.

5. If a modest, serious, religious lady comes to confess, he useth her in another way; for he knows that such ladies never come to confess without giving a good charity for masses; so all the confessor's care is to get himself into the lady's favour, which he doth by hypocritical expressions of godliness and devotion, of humility and strictness of life. He speaks gravely and conscientiously, and, if the lady has a family, he gives her excellent advice; as, to keep her children within the limits of sobriety and virtue, for the world is so deceitful that we ought always to be upon our guard, and to watch continually over our souls, &c. And by these means and the like, (the good lady believing him a sincere and devout man) he becomes the guide of her soul, of her house and family, and most commonly the ruin of her children, and sometimes her own ruin too. I will give the following instance to confirm this truth; and as the thing was publick, I need not scruple to mention it with the real names. In the year

year 1706, F. ANTONIO GALLARDO, an *Augustin* fryer, murdered *Donna I s A B E L L A M E N D E Z*, and a child three weeks old sucking at her breast. The lady was but twenty four years of age, and had been married eight years to *Don FRANCISCO M E N D E Z*. The fryer had been her spiritual guide all that while, and all the family had so great a respect and esteem for him, that he was the absolute master of the house. The lady was brought to bed, and *Don FRANCISCO* being obliged to go into the country for four days, desired the father to come and lie in his house, and take care of it in his absence. The father's room was always ready ; so he went there the same day *Don FRANCISCO* went into the country. At eight at night, both the father and the lady went to supper, and after all the maids and servants were sent into the hall to sup, the lady took the child to give him suck ; and the fryer told her his love in plain and short terms, and that without any reply or delay, she must comply with his request. The lady said unto him ; Father, if you propose such a thing to try my faithfulness and virtue, you know my conscience these eight years past ; and if you have an ill design, I will call my family to prevent your further assurance. The fryer then in a fury, taking a knife, kill'd the child, and wounded the mother so deeply, that she died two hours after: The fryer made his escape ; but whether he went to his convent or not, we did not hear. I myself saw the lady dead, and went to her burial in the church of the old *St. John*.

6. IF a *beata* goes to confess, which they do every day, or at least every second day then the confessor with a great deal of patience hears her; sure of his reward. I cannot pass further without giving a description of the women called *beata's*, i. e. *blessed Women*. These are most commonly tradesmen's wives; (generally speaking ugly) and of a middle age: But this rule has some exceptions, for there are some *beata's* young and handsome. They are dressed with modesty, and walk with a sober countenance. But, since their designs in this outward modesty were discovered, they are less in number, and almost out of fashion since king PHILIP came to the throne of Spain; for, the French liberty and freedom being introduced among the ladies, they have no occasion of stratagems to go abroad when they please: And as the design of a *beata*, was to have an excuse, on pretence of confession, to go out, *sublata causa tollitur effectus*.

The confessor, I said, of a *beata* was sure of his reward; for she, watching the living and the dead, useth to gather money for masses, from several people, to satisfy her confessor for the trouble of hearing her importunesses every day. A *beata* sometimes makes the confessor believe, that many things were revealed to her by the holy spirit; sometimes she pretends to work miracles; and by such visions, fancies, or dreams, the confessors fall into horrible crimes before GOD and the world.



The following instance, which was published by the inquisitors, will be a testimony of this truth. I do give the real names of the persons in this account, because the thing was made publick.

I N the city of Zaragoza, near the college of St. THOMAS of Villanueva, did live MARY GUERRERO, married to a taylor; she was handsome, witty, and ambitious: But as the rank of a taylor's wife could not make her shine among the quality, she undertook the life of a *beata* to be known by it in the city. The first step she was to make, was to chuse a confessor of good parts, and of a good reputation among the nobility; so she pitched upon the reverend father FR. MICHAEL NAVARRO, a *dominican* fryer, who was D. D. and a man universally well beloved for his doctrine and good behaviour. But, *quando venus vigilat, minerva dormit*. She began to confess to him, and in less than a year, by her feigned modesty and hypocritical airs, and by confessing no sins, but the religious exercises of her life; the reverend father began to publish in the city her sanctity to the highest pitch. Many ladies and gentlemen of the first rank, desirous to see the new saint, sent for her, but she did not appear, but by her maid gave a denial to all. This was a new addition to the fame of her sanctity, and a new incitement to the ladies to see her. So some, going to visit father NAVARRO, desired the favour of him to go along with them, and

and introduce them to the *blessed* GUERRERO: But the father, (either bewitched by her, or in expectation of a bishoprick for the making of a saint, or the better to conceal his private designs) answered, that he could not do such a thing; for, knowing her virtue, modesty, and aversion to any act of vanity, he should be very much in the wrong to give her opportunities of cooling her fervent zeal and purity.

By that means, rich and poor, old and young, men and women, began to resort to her neighbour's house, and the *dominican* church, only to see the blessed GUERRERO. She shewed a great displeasure at these popular demonstrations of respect, and resolved to keep close at home; and after a long consultation with the father NAVARRO, they agreed that she should keep her room, and that he would go to confess her, and say mass in her room (for the *Dominicans*, and the four *mendicant* orders have a privilege for their friars to say mass, or, as they say, to set an altar every where.) To begin this new way of living, the father charged her husband to quit the house, and never appear before his wife; for his sight would be a great hindrance to his wife's sanctity and purity; and the poor sot, believing every thing, went away, and took a lodging for himself and apprentice.

THEY did continue this way of living, both she and the father a whole year; but the fatigue of going every day to say mass and confess the *blessed*, being too great for the reverend

reverend, he asked leave from father B U E N A C A S A , who was then prior of the convent, to go and live with her, as a spiritual guide. The prior, foreseeing some great advantage, gave him leave ; and so he went, for good and all, to be her lodger and master of the house. When the father was in the house, he began by degrees to give permission to the people now and then to see the *blessed* thro' the glass of a little window, desiring them not to make a noise, for fear of disturbing the *blessed* in her exercise of devotion : She was in her own room, always upon her knees, when any people went to see her thro' the glass, which was in the wall between her room and that of the reverend. In a few months after, the arch-bishop went to see her, and conversed with her and the father N A V A R R O , who was in great friendship with, and much honoured by his grace. This example of the prelate put the nobility in a mind to do the same. The vice-roy, not being permitted by his royal representation to go to her, did send his coach one night for her, and both the father and the *blessed* had the honour to sup in private with his excellency : This being spread abroad, she was troubled every day with coaches, and presents from all sorts and conditions of people. Many sick went there in hopes to be healed by her sight ; and some that did happen to go, when nature itself was upon the *crisis*, or by the exercise of walking, or by some other natural operation, finding themselves better, did use to cry out, a miracle, a miracle. She did want  
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nothing, but to be carry'd on a pedestal upon the ignorant's shoulders. The fame of her sanctity was spread so far, that she was troubled every post-day with letters from people of quality of other provinces: so that the reverend was obliged to take a secretary under him, and a porter to keep the door; for they had removed to another house of better appearance, and more conveniency. Thus they continued for the space of two years; and all this while the reverend was writing the life of the *blessed*; and he was frequently prest by many persons to print part of her life: But the time of the discovery of their wickedness being come, they were taken by an order from the holy inquisition.

THE discovery did happen thus. ANN MORON, a surgeon's wife, who lived next door to the *blessed*, had a child of ten months old, and, as a neighbour, she went to desire the reverend to beg of the *blessed* to take the child and kiss him, thinking, that by such an holy kiss, her child would be happy for ever. But the reverend desiring her to go her self and make the request to the *blessed*, she did it accordingly. MARY GUERRERO took the child, and bade the mother leave him with her for a quarter of an hour. ANN MORON thought then that her child was already in heaven: But when, in a quarter of an hour after, she came again for the child, the *blessed* told her, that her child was to die the night following, for so GOD had reveal'd to her after a short prayer she had made for the child. The child really died the night following



lowing; but the surgeon, as a tender father, seeing some spots and marks in his child's body, opened it and found in it the cause of his unfortunate death, which was a dose of poison. Upon this suspicion of the child's being poisoned, and the foretelling of his death by the *blessed*, the father went to the inquisitors, and told the nature of the thing. Don PEDRO GUERRERO the first inquisitor was then absent, so don FRANCISCO TORREJON second inquisitor went himself to examine the case, and seeing the child dead, and all the circumstances against the *blessed*, he then ordered, that she and the reverend, and all their domestick servants should be secured immediately, and sent to the holy inquisition. All things were done accordingly; and this sudden and unexpected accident made such a noise in town, that every body did reason in his own way, but no body dared to speak of the inquisitor. At the same time every thing in the house was seized upon with the papers of the reverend, &c. Among the papers was found the life of the *blessed* written by father NAVARRO's own hand. I said in the beginning, that he was bewitch'd, and so many people did believe; for it seem'd incredible that so learned a man, as he was in his own religion, should fall into so gross an ignorance, as to write such a piece, in the method it was found compos'd; for the manuscript contained about six hundred sheets, which by an order of the inquisitors, were sent to the *qualificators of the holy office* to be reviewed by them, and to have their opinions there-

thereupon. I shall speak of these qualificators, when I come to treat of the inquisitors and their practices. Now it is sufficient to say, that the qualificators being all examiners of the crimes committed against the holy catholick faith, did examine the sheets, and their opinion was, that the book intituled, *The life of the blessed* MARY GURRERO, compos'd by the reverend father FR. MICHAEL NAVARRO, was scandalous, false, and against revealed doctrine in the scripture, and good manners ; and that it deserved to be burnt in the common yard of the holy office by the mean officer of it.

AFTER this examination was made, the inquisitor did summon two priests out of every parish church, and two friers out of every convent, to come such a day to the hall of the holy tribunal to be present at the trial and examinations against MARY GUERRERO and MICHAEL NAVARRO. It was my turn to go to that tryal, for the cathedral church of *St. Salvador*. We went the day appointed, all the summoned priests and friers, to the number of a hundred and fifty besides the inquisitors, officers of the inquisition, and qualificators ; these had the cross of the holy office before their breasts, which is set upon their habits in a very nice manner. The number of qualificators I reckon'd that day in the hall were two hundred and twenty. When all the persons summoned were together, and the inquisitors under a canopy of black velvet (which is placed at the right corner of the altar, upon which was an image of the crucifix, and six yellow

yellow wax candles, without any other light ; ) the signal was made to bring the prisoners to the bar, and immediately they came out of the prison, and kneeling down before the holy fathers, the secretary began to read the articles of the examinations and convictions of their crimes.

I N D E E D both the father and the *blessed* appeared that day very much like saints, if we will believe the *Romans* proverb, that paleness and a thin visage is a sign of sanctity. The examination, and the lecture of their crimes was so long, that we were summon'd three times more upon the same trial, in which, to the best of my memory, I heard the following articles.

T H A T by the *blessed's* confession to MICHAEL NAVARRO, he in the beginning of her life says : 1<sup>st</sup>. *This blessed creature knew no sin since she was born into the world.* 2<sup>d</sup>. *She has been several times visited by the angels in her closet ; and JESUS CHRIST himself has come down thrice to give her new heavenly instructions.* 3<sup>d</sup>. *She was advised by the divine spouse to live separately from her husband.* 4<sup>th</sup>. *She was once favoured with a visit of the holy TRINITY, and then she saw JESUS at the left hand of the father.* 5<sup>th</sup>. *The holy Dove came afterwards and sate upon her head many times.* 6<sup>th</sup>. *This holy comforter has foretold her, that her body after death shall be always incorruptible, and that a great king, upon the news of her death, shall come to honour her sepulchre with this inscription,*  
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The soul of this *warriour*\* is the glory of my kingdom. 7th. JESUS CHRIST, in a dominican's habit, appear'd to her at night; and in a celestial dream she was overshadowed by the Spirit. 8th. The pope and the whole church shall rejoice in her death; nay his holiness shall canonize her, and put her in the litany before the apostles, &c. After these things her private miracles were read, &c. and so many passages of her life, that it would be too tedious to give an account of them. I only write these to shew the stupidity of the reverend NAVARRO, who, if he had been in his perfect senses, could not have committed so gross an error. The truth is, that the *blest* was not overshadowed by the spirit, but by her confessor; for she was at that time with child, and delivered in the inquisition. One article against the father was, that he had his bed near her bed, and that he was the father of the new child.

THEIR sentences were not read in publick, and what was their end we knew not; only we heard, that the husband of the *blest*, had notice given to him by an officer of the inquisition, that he was at liberty to marry any other he had a fancy for; and by this true account, the publick may easily know the extravagances of the *Romish* confessors, who, blinded, either by their own passions, or by the subtilties of the wicked *beata's*, do commit great and heinous crimes.

T H E R E

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\* Guerrero in Spanish signifies warriour.



T H E R E is another sort of *beata's*, whom we call *endemoniadas*, i. e. *demoniacks*, and by these the confessor gets a vast number of masses. I will tell you, reader, the nature of the thing, and by it you will see the cheat of the confessor and the *demoniack*. I said before, that among the *beata's* there are two sorts, young, and of a middle age, but all marry'd: and that the young generally confess every day, or three times a week, to get opportunity of going abroad, and be delivered a while from their husbands jealousies: For many husbands being jealous of the flies that come near their wives, they scarcely give them leave to go to confess. Observe further, that these women make their husbands believe, that a witch has given them the evil spirit, and they make such unusual gestures, both with their faces and mouths, that it is enough to make people laugh only at the sight of them. When they are in the fit of the evil spirit, they talk blasphemously against G o d and his saints; they beat husbands and servants; they put themselves in such a sweat, that when the evil spirit leaves them for a while (as they say) they cannot stand upon their feet for very fatigue. The poor deceived husbands, troubled in mind and body, send for a physician; but he says, he has no remedy for such a distemper, and that physick knows no manner of devil; and their dealing being not with the spirit but with the body, he sends the husband to the spiritual physician; and by that means they are, out of a good design, procurers for their own wives; for they readily go  
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to the spiritual father, begging his favour and assistance to come to exorcise, *i. e.* to read the prayers of the church, and to drive the evil spirit out of his wife's body. Then the father tells him that the thing is very troublesome, and that if the devil is obstinate and positive, he will not leave his wife in three or four nights; and maybe, in a month or two; by which he must neglect other business of honour and profit: Upon this, the deluded husband promises, that his trouble shall be well recompensed, and puts a piece of gold in his hand, to make him easy; so he pays before hand for his future dishonour. Then the father exorcist goes along with him, and as soon as the wife hears the voice of the exorcist, she flies into an excessive fury and cries out, do not let that man (meaning the exorcist) come to torment me, (as if the devil did speak in her:) But he takes the hyssop with holy water, and sprinkles the room. Here the *demoniack* throweth herself on the ground, teareth her clothes and hair, as if she was perfectly a madwoman. Then the priest tieth the blessed *stola* (*i. e.* a sort of scarf, they make use of among other ornaments to say mass) upon her neck, and begins the prayers: Sometimes the devil is very timorous and leaves the creature immediately easy; sometimes he is obstinate, and will resist a long while before he obeys the exorcisms of the church; but at last, he retires to his place, and frees the creature from his torments; for they say, that the devil or evil spirit sometimes has his place in the head, sometimes in the stomach, some-

sometimes in the liver, &c. After the woman is easy for a while, they go all to take a refreshment, and they eat and drink the best that can be found in town.

A W H I L E after, when the husband is to mind his own business, the wife, on pretence that the evil spirit begins again to trouble her, goes into her chamber, and desireth the father to hear her confession. They lock the door after them, and what they do for an hour or two, God only knoweth. These private confessions and exercises of devotion continue for several months together; and the husband, loth to go to bed with his wife, for fear of the evil spirit, goes to another chamber, and the father lieth in the same room with his wife on a field-bed, to be always ready, when the malignant spirit comes, to exorcise, and beat him with the holy *scota*. So deeply ignorant are the people in that part of the world, or so great biggots, that on pretence of religious remedies to cure their wives of this devilish distemper, they contract a worse distemper on their heads and honours, which no physician, either spiritual, or corporal can ever cure.

W H E N in a month or two, the father and the demoniack have settled matters between themselves, for the time to come: He tells the husband, that the devil is in a great measure tamed, by the daily exorcisms of our holy mother the church, and that it is time for him to retire, and mind the business of his convent; and that, it being impossible for him to continue longer in his house, all he can do is to serve him and her in his convent,

if she comes there every day. The husband, with a great deal of thanks, pays the father for his trouble, who taking his leave goes to his community, and gives to the father prior two parts of the money ; for the third part is allowed to him for his own pains. The day following in the morning, the *demoniack* is worse than she was before : Then the husband, out of faith, and zeal of a good christian, crieth out, the father is gone, and the devil is loose again : The exorcisms of the church are not ready at hand, and the evil spirit thinks himself at liberty and begins to trouble the poor creature : Let us send her to the convent, and the bold, malignant spirit shall pay dear there for this new attempt. So the wife goes to the father, and the father takes her into a little room, next to the vestry, (a place to receive their female acquaintances only) and there, both in private, the father appeases the devil, and the woman goes quiet and easy to her house, where she continues in the same easiness till the next morning. Then the devil begins to trouble her again ; and the husband says : O obstinate spirit ! you make all this noise, because the hour of being beaten with the holy *stola* is near : I know, that your spite and malice against the exorcisms of the church is great ; but the power of them is greater than thine : Go, go to the father, and go through all the lashes of the *stola*. So the woman goes again to the father, and in this manner of life they continue for a long while.

T H E E



THERE are of these *beata's* in every convent church, not a few; for sometimes, one of those *exorcists* keeps six and sometimes ten, by whom, and their husbands, he is very well pay'd for the trouble of confessing them every day, and for taming the Devil. But the most pleasant thing among those *demoniacks*, is, they have different devils that trouble them; for by a strict commandment of the father, they are forced to tell their names, so one is called *Belzebub*, another *Lucifer*, &c. And those devils are very jealous one of another. I saw several times in the body of the church, a battle among three of those *demoniacks*, on pretence of being in the fit of the evil spirit, threatening and beating one another, and calling one another nick-names, 'till the father did come with the hyfop, holy-water and the *stola* to appease them, and bid them to be silent, and not to make such a noise in the house of the LORD. And the whole matter was, (as we knew afterwards) that the father *exorcist* was more careful of one, than of the others; and jealousy (which is the worse devil) getting into their heads, they give it to their respective devils, who, with an infernal fury, did fight one against another, out of pet and revenge for the sake of their lodging-room.

IN the city of *Huesca*, where (as they believe) PONTIUS PILATE was once professor of law in the university, and his chair, or part of it is kept in the bishop's palace for a show, and a piece of antiquity (and which I saw my self) I conversed both with the father

ther *exorcist* and the *beata demoniack* about the following fact.

THE thing, being not publickly divulged, but known only by a few persons, I will give an account of it under the names of the father JOHN and DOROTHEA. This DOROTHEA, when 13 years old, was married against her inclinations to a tradesman 50 years old. The beauty of DOROTHEA, and the ugliness of her husband were very much, the one admired, and the other observed by all the inhabitants of the city. The bishop's secretary made the match, and read the ceremony of the church, for he was the only executor of her father's will and testament: She was known by the name of *Young dancing eyes*. Her husband was jealous of her, in the highest degree: she could not go out without him, and she suffered this torment for the space of three years: She had an aversion, and a great antipathy against him. Her confessor was a young, well shaped frier; and whether out of her own contrivance, or by the frier's advice, one day, unexpected by her husband, the devil was detected and manifested in her. What affliction this was to the old, amorous, jealous husband, is inexpressible. The poor man went himself to the *Jesuit's* college, next to his house, for an *exorcist*; but the *Jesuite* could not any way appease that spirit, to the great surprise of the poor husband and many others too, who do believe, that a *Jesuite* can command and overcome the devil himself, and that the devils are more afraid of

of a *Jesuite*, than of their sovereign prince in hell.

THE poor husband did send for many others, but the effect did not answer to the purpose ; till at last her own confessor came to her, and after many exorcisms, and private prayers, she was (or the devil in her) pacified for a while. This was a full testimony of father JOHN's fervent zeal and virtue to the husband ; so they settled how the case was to be managed for the future. Frier JOHN was very well recompenced upon the bargain ; and both the *demoniack* and frier JOHN continued in daily battle with the evil spirit for two years together. The husband began to sleep quiet and easy, thinking that his wife having the devil in her body, was not able to be unfaithful to him ; for while the malignant torments the body, the woman fasts in publick and eats in private with the *exorcist* ; and the exercises of such *Demoniacks* are all of prayers and devotions, so the deceived husbands believe, that it is better to have a *Demoniack* wife, than one free from the evil spirit.

THE exorcisms of frier JOHN being to appease not a spiritual but a material devil, he and DOROTHEA were both discovered, and found in the fact by a frier of the same convent ; frier JOHN and DOROTHEA made him many presents that he might not reveal the thing to the prior ; however he told it to some of his friends, who were enemies to frier JOHN, from whom I heard the story. For my part, I did not believe it till frier JOHN

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was removed into another convent, and that DOROTHEA left her house and husband and went after him ; tho' the husband would have had it believ'd, that the devil had stoln his wife. These are the effects of the practices of the *Demoniacks* and *Exorcists*.

*I come now to persons of publick authority, either in ecclesiastical, civil, or military affairs, and to the ladies of the first quality or rank in the world, of whom I must beg leave to tell the truth, as well as of the inferior people. But because the confessors of such persons are most commonly Jesuits, it may be proper to give an account of those fathers, their practices and lives ; and to write of them, to the best of my knowledge and memory, what I know to be matter of fact.*

ALMOST in all the Roman Catholick countries, the *Jesuit* fathers are the teachers of the *Latin* tongue, and to this purpose, they have in every college (so they call their convents) four large rooms, which are called the four classes for the grammar. There is one teacher in each of them. The city, corporation, or politick body payeth the rector of the *Jesuits* so much a year, and the young gentlemen are at no expence at all for learning the *Latin* tongue. The scholars lodge in town, and they go every day from eight in the morning till eleven to the college ; and when the clock strikes eleven, they go along with the four teachers to hear mats :  
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They go at two in the afternoon, till half an hour after four, all the year long, except the holidays, and the vacations from the fifteenth of *August*, till the ninth of *September*. As the four teachers receive nothing for their trouble, because the payment of the city goes to the community; they have contrived how to be recompenced for their labour: There were in the college of *Zaragoza*, when I learned *latin*, very near six hundred scholars, noblemen, and tradesmen's sons, and every one was to pay every *Saturday* a real of plate for the rule. There is a custom, to have a publick litteral act once every month; to which are invited the young gentlemen's parents, but none of the common people. The father rector and all the community are present, and placed in their velvet chairs. To the splendid performance of this act, the four teachers choose twelve young gentlemen, and each of them is to make a *latin* speech in the pulpit. They choose besides the twelve, one emperor, two kings, and two pretors, which are always the most noble of the young gentlemen: They wear crowns on their heads that day, which is the distinguishing character of their learning. The emperor sits under a canopy, the pretors on each side, and the kings a step lower, and the twelve senators in two lines next to the throne. This act lasts three hours; and after all is over, the teachers and the father rector invite the nobility and the emperor, with the pretors, kings, and senators, to the common hall of the college, to take a refreshment of the most nice sweet-meats and

best liquor. The fathers of the emperor, kings, pretors, and senators, are to pay for all the charges and expences, which are fixed to be a hundred pistoles every month : And every time there are new emperors, kings, &c. By moderate computation, we were sure, that out of the remainder of the hundred pistoles a month, and the real of plate every week from each of the scholars, the four father teachers, had clear to be divided among themselves every year sixteen hundred pistoles.

WE must own, that the *Jesuits* are very fit, and the most proper persons for the education of youth, and that all these exercises and publick acts (tho' for their interest) are great stimulations and incitements to learning in young gentlemen ; for one of them will study night and day, only to get the empty title of emperor, &c. once in a month ; and their parents are very glad to expend eight pistoles a year, to encourage their sons ; and besides that, they believe that they are under a great obligation to the *Jesuits* College ; and the *Jesuits* knowing their tempers, become, not only acquainted with them, but absolute masters of their houses : I must own likewise, that I never heard any thing of any *Jesuit* father, against good manners or christian conversation ; for really, they behave themselves, as to outward appearance, with so great civility, modestly, and policy, that no body has any thing to say against their deportment in the world, except self-interest and ambition.

THE *Jesuits* order is the richest of all the orders in christendom ; and because the reason

son of it is not well known, I will tell the ways by which they gather together so great treasures every where. As they are universal teachers of the *latin* tongue, and have this opportunity to know the youth, they pitch upon the most ingenious \* young men, or upon such as are very rich, tho' they should not be of so bright a genius. They spare neither time, nor persuasions, nor presents to persuade them to be of the society of JESUS: The poor and ingenious are very glad of it, and the noble and rich too, thinking to be great men upon the account of their quality: Thus their colleges are composed of learned and noble people. By the noble gentlemen, they get riches; by the witty and ingenious, they support their learning, and breed up teachers and great men, to govern the consciences of princes, people of publick authority, and ladies of the first rank.

THEY do not receive ladies in private in their colleges, but always in the middle of the church or chappel; they never sit down to hear them. They do not receive charity for masses, nor *beata's*, nor *demoniacks* in their church, (I never saw one there;) their modesty and civil manners charm every one that speaks with them. They are indefatigable in procuring the good of souls, and sending missionaries to catechise the children in the country; and they have fit persons in every college for all sorts of exercises, either of devotion, of law, or policy, &c. They entertain

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\* Vide, *The secret instructions of the Jesuits. Cap. 13.*

retain no body within the gate of the college, so no body knows what they do among themselves. If it sometimes happen, that a person doth not answer their expectation, after he has taken the habit, they turn him out ; for they have fourteen years trial : But as soon as they turn him out, they underhand procure a handsome settlement for him ; so he that is expelled, dareth not to say any thing against them, for fear of losing his bread. And if, after he is out, he behaves himself well, and gets riches, he is sure to die a *Jesuit*.

I HEARD of Don PEDRO SEGOVIA, who had been a *Jesuit*, and was turned out ; but by the *Jesuits* influence, he got a prebendary in the cathedral church, and was an eminent preacher. He was afterwards constantly visited by them, and when he came to die, he asked again the habit, which was granted to him ; he died a *Jesuit*, and by his death, the *Jesuits* became heirs of twenty thousand pistoles in money and lands.

THEY are confessors of kings and princes, of ministers of state, and generals, and of all the people of distinction and estate : So it is no wonder if they are masters of the tenth part of the riches in every kingdom ; and if GOD doth not put a stop to their covetousness, it is to be fear'd, that one way or other, they will become masters of all ; for they do not seek after dignities, being prohibited by the constitutions of their order to be bishops, and popes ; it only is allowed to them to be cardinals, and to govern the pope by that means, as well as they do emperors, kings,



kings and princes. At this present time, all the sovereigns of *Europe* have *Jesuits* for their confessors.

It is now high time to come to their practices in confessions; and I will only speak of those I knew particularly well.

FIRST, The reverend father NAVASQUES, professor of divinity in their college, was chosen confessor of the countess of *Fuentes*, who was left a widow at twenty four years of age. This lady, as 'tis usual with persons of quality, kept a coach and servant for the father confessor. He has always a father companion to say mass to the lady. She alloweth so much a year to the college, and so much to her confessor and his companion. All persons of quality have an oratory or chappel in their houses, by dispensation from the pope, for which they pay a great sum of money. Their way of living is thus: In the morning they send the coach and servant to the college, most commonly at eleven of the clock: The father goes every day at that time, tho' the lords and ladies do not confess every day; they have mass said at home, and after mass, the reverend stays in the ladies company till dinner time: Then he goes to the college till six in the evening, and at six goes again to see the lady, or lord till eleven. What their discourses are, I do not know: This I know, that nothing is done in the family without the reverend's advice and approbation: Thus it was with the countess's family: The lady had no children, and had an estate of her own, of 4000 pistoles a year, besides her jewels and household

household goods, which, after her death, were valued to 15000 pistoles. All these things and her personal estate, were left to the *Jesuits* college, tho' she had many near relations; among whom, I knew two young gentlemen, second cousins to the countess, and two young ladies kept in the house as her cousins too. She had promised to give them a settlement suitable to their quality and merits; which promise, the father confessor did confirm to them several times: But the lady died, and both the young ladies, and the two gentlemen, were left destitute, for the countess had forgotten them in her last will; and the father confessor took no notice of them afterward. The two young ladies did abandon themselves to all manner of private pleasures at first, and at last to publick wickedness. As to the young gentlemen, in a few months after the lady's death, one left the city and went to serve the king, as a cadet; the other, following a licentious life, was ready to finish his days with shame and dishonour on a publick scaffold, had not the goodness and compassion of the marquis of *Camaraissa*, then vice-roy of *Aragon*, prevented it.

THE reverend father *MUNIESSA*, confessor of the dutchess of *Villahermosa*, in the same manner got at her death thirty thousand pistoles; and the reverend father *ARANDA*, confessor to the countess of *Aranda* got two thousand pistoles yearly rent from her, all for the college. Now what means they, make use of thus to bewitch the people, and

to get their substance, every body may guess.

BEFORE I dismiss this subject, I cannot but take notice of a reflection upon confessors in general ; and that is, that since I came to these northern countries, I have been told by gentlemen of good sense and serious in their conversation, that many priests and friers were procurers (when they were in those parts of the world) and did shew them the way of falling into the common sin. It is no doubt, they know all the lewd women by auricular confession, but I could not believe they would be so villanous and base, as to make a show of their wickedness before strangers. This I must say in vindication of a great many of them, that they are many times engaged in intrigues unknown to themselves ; and they are not to be blamed, but only the persons that with false insinuations do make them believe a lie for a truth, and this under a pretence of devotion. To clear this, I will tell a story, which was told me by a collonel in the *English* service, who lives at present in *London*.

HE said to me, that an officer, a friend of his, was prisoner in *Spain*. His lodgings were opposite to a counsellor's house. The counsellor was old and jealous ; his lady was young, handsome, and confined ; and the officer well shaped and very fair. The windows and balconies of the counsellor were covered with narrow lattices ; and the officer never saw any woman of that house : But the lady who had several times seen him at his window, could

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not long conceal her love; so she went for her father confessor and spoke with him in the following manner. My reverend father, you are my spiritual guide, and you must prevent the ruin of my soul, reputation and quietness of my life. Over the way (said she) lives an *English* officer, who is constantly at the window, making signs and demonstrations of love to me; and tho' I very seldom appear in my balcony, for fear of being found out by my spouse, my waiting maid tells me, that he is always there. You know my spouse's temper and jealousy, and if he observes the least thing in the world, I am undone for ever. Wherefore to put a timely stop to this, I beg you would be so kind, as to go over, and desire him to make no more signs, and that if he is a gentleman (as he seems to be) he never will do any thing to disquiet a gentlewoman. The credulous confessor, believing every syllable, went over to the *English* officer, and told him the message, asking his pardon for the liberty he took, which he could not avoid as being the lady's confessor.

THE officer, who was of a fiery temper, answer'd him in a surly manner. Hear, frier, said he to the confessor; go your way, and never come to me with such false stories; I do not know what you mean, for I never saw any lady over the way. The poor father, full of shame and fear, took his leave, and went to deliver the answer to the lady. What, (said she) doth he deny the truth? I hope, God will prove my innocency before you, and that before two days. The father did comfort



fort her, and went to his convent. The lady, seeing her design frustrated this way, did contrive another to let the officer know her inclination: So one of her servants wrote a Letter to her in the officer's name, with many expressions of love, and desiring her to be in her garden at eight in the dark evening, under a fig-tree next the wall. And recommending to her servant the secret, sealed the letter directed to herself. Two days after she sent for her confessor again, and told him. Now, my reverend father, G O D has put a letter from the officer into my hands, to convince him and you of the truth: Pray, take the letter, and go to him, and if he denies, as he did before, shew him his own letter, and I hope, he will not be so bold, as to trouble me any more. He did it accordingly, and the *English* gentleman answered him as at first; and as he flew into a passion, the father told him, Sir, see this letter, and answer me; which the officer reading, soon understood the meaning, and said; Now, my good father, I must own my folly, for I cannot deny my handwriting; and to assure you and the lady, that I shall be a quite different man for the future, pray tell her, that I will obey her commands, and that I will never do any thing against her orders. The confessor very glad of so unexpected good success (as he thought) gave the answer to the lady, adding to it; Now, madam, you may be quiet, and without any fear, for he will obey you. Did not I tell you (said she) that he could not deny the fact of the letter? Thus the confessor went home, having a  
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very good opinion of the lady and of the *English* officer too, who did not fail to go to the *rendezvous*.

EVERY serious religious man will rather blame the wicked lady than the confessor; for the poor man (tho' he was a procurer, and instrument of bringing that intrigue to an effect) really was innocent all the while; and how could he suspect any thing of wantonness in a lady so devoutly affected, and so watchful of the ruin of her soul, honour, and quietness of her life?

THE confessors, priests, and especially friers, make good this saying among the common people: *Fryle o Fraude es todo uno*, i. e. Frier or fraud is the same thing; for they not only defraud whole families, but make use of barbarous inhuman means to get the estates of many rich persons.

THE marquess of *Arino* had one only daughter, and his second brother was an *Augustin* frier, under whose care the marquess left his daughter when he died. She was fifteen years of age, rich and handsome. Her uncle and guardian was at that time doctor and professor of divinity in the university, and prior of the convent, and could not personally take care of his niece and her family, so he desired one of her aunts to go and live with her, and sent another frier to be like a steward and overseer of the house. The uncle was a very good honest man, and mighty religious. He minded more his office of a prior, his study and exercises of devotion, than the riches,

riches, pomp, magnificence and vanity of the world ; so seeing, that the discharge of his duty, and being guardian of his niece were inconsistent together, he did resolve to marry her ; Which he did to the baron *Suelves*, a young, handsome, healthy, rich gentleman : But he died seven months after his marriage. So the good uncle was again at the same trouble and care for his niece, who was left a widow but not with child. After the year of her mourning was expired, she was married to the great president of the council, who was made afterwards great chancellor of the kingdom, but he died, leaving no children. The first and second husband left all their estates to her ; and she was reckon'd to have eighty thousand pistoles in yearly rent and goods. A year after, *Don PEDRO CARRILLO*, brigadier general, and general governour of the kingdom, married her, but has no children by her. I left both the governour and his lady alive, when I quitted the country. Now I come to the point. It was specified in all the matches between the gentlemen and the lady, that if they had no issue by her, all her estate and goods should fall to the uncle as a second brother of her father ; and so consequently the convent would enjoy it. It was found out, but too late, that the frier steward, before she was married, had given her a dose to make her a barren woman ; and tho' no body did believe that the uncle had any hand in it, (so great an opinion the world and the lady's husband had of him) every  
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body did immediatly suspect the frier steward, and it was confirmed at last by his own confession ; for being at the point of death, he owned the fact publickly, and his design in it.

ANOTHER instance. A lady of the first rank, of eighteen years of age, the only heiress of a considerable estate, was kept by her parents at a distance from all sorts of company, except only that of the confessor of the family, who was a learned and devout man : But as these reverends have always a father companion to assist them at home and abroad, many times the mischief is contrived and effected, unknown to the confessor, by his wicked companion ; so it happened in this case. The fame of the extraordinary beauty of this young lady was spread so far abroad, that the king and queen being in the city for eight months together, and not seeing her at their court, her majesty one day, asked her father whether he had any children ; and when he answered, that he had only one daughter, he was desired by the queen to bring her along with him to court the next day, for she had a great desire to see the lady. The father could not refuse it, and the next day the lady did appear at court, and was very much admired : A grandee (who had then the command of the army, though not of his own passions) said, This is the first time I ever saw the sun among the stars. The grandee began to covet this inestimable jewel ; he went to visit her father, but could not get sight of the daughter.

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At last all his endeavours being in vain, (for he was married) he sent for the confessor's companion, whose interest and mediation he got by money, and fair promises of raising him to an ecclesiastical dignity: By this father he sent a letter to the lady, who read it, and by the companion's persuasions answer'd it, and in very few days he got her consent to disguise himself, and come to see her along with the father companion; so one evening in the dark, putting on a frier's habit, he went to her chamber, where he was in company with the companion frier, who by crafty persuasions made the lady believe, that if she did not consent to every thing that the grandee should desire, her life and reputation were lost, &c. In the same disguise they saw one another several times to the grandee's satisfaction, and her future grief and vexation.

IN some few months the young lady began to suspect some publick proof of her intrigue, till then secret; and consulting the father companion upon it, he did what he could to prevent it, but in vain. The misfortune was suspected, and at length owned by her to her parents. The father died of grief in eight days time: And the mother went into the country with her daughter, till she was delivered; and afterward both mother and daughter retired into a monastery, where I knew and conversed several times with them. The gentleman had made his will long before, by which the convent was to get the estate, in case that the lady should die with-

out children ; and as she had taken the habit of a nun, and profess'd the vows of religion, the prior was so avaritious, that he demanded the estate ; alledging, that she, being a professed nun, could not have children ; to which the lady reply'd, That she was obliged to obey her father's will, by which she was mistress of the estate during her life ; adding, that it was better for the father prior not to insist on his demand, for she was ruined in her reputation by the wickedness of one of his friers ; and that she, if press'd, would produce her child, who was the only heir of her father's estate. But the prior, deaf to her threatnings, did carry on his pretension, and by an agreement, not to make the thing more publick than it was, (for very few knew the true story) the prior got the estate, obliging the convent to give the lady and her mother, during their lives, 400 pistoles every year, the whole estate being 5000 yearly rent.



*Of the INQUISITORS and their Practices.*

**I**N the time of king FERDINAND the fifth and queen ISABELLA, the mixture of *Jews, Moors, and Christians* was so great, the relapses of the new converts so frequent, and the corruptions in matters of religion

religion so bare-faced in all sorts and conditions of people, that the cardinal of *Spain* thought the introducing of the inquisition would be the only way of stopping the course of wickedness and vice: Wherefore as the sole remedy to cure the irreligious practices of those times, the inquisition was established in the year 1478 in the court, and many other dominions of *Spain*.

THE cardinal's design, in giving birth to this tribunal, was only to suppress heresies, and chastise many horrible crimes committed against religion, *viz.* blasphemy, sodomy, polygamy, sorcery, sacrilege and many others, which are also punished in these kingdoms by the prerogative court; but not by making use of so barbarous means as the inquisition doth. The design of the cardinal was not blameable, being in it self good, and approved by all the serious devout people of that time; but the execution of it was not so, as it will appear by and by.

I CAN only speak of the inquisition of *Zaragoza*; and as I am treating of matters of fact, I may tell with confidence what I know of it, being an eye witness of several things done there. This tribunal is composed of three inquisitors, who are absolute judges; for from their judgment there is no appeal, not even to the pope himself, nor to a general council; as doth appear from what happened in the time of king P H I L I P the second, when the inquisitors having censur'd the cardinal of *Toledo*, the pope sent for the process and sentence, but the inquisitors did not obey him; and the

tho' the council of *Trent* discharged the cardinal, they yet insisted on the performance and execution of their sentence.

THE first inquisitor is a divine, the second a casuist, and the third a civilian; the first and second are always priests, and promoted from prebends to the high dignity of being holy inquisitors. The third sometimes is not a priest, tho' he is drest in a clerical habit. The three inquisitors of my time were; First, *Don PEDRO GUERRERO*; Second, *Don FRANCISCO TORREJON*; Third, *Don ANTONIO ALIAGA*. This tribunal hath a high sheriff, and many constables and under officers, besides the officers that belong to the house, and that live in it; They have likewise an executioner, or we may say, there are as many executioners, as officers and judges: Besides these, there are many *qualificators* and *familiares*; of which I will give an account by themselves.

THE inquisitors have a despotick power to command every living soul; and no excuse is to be given, nor contradiction to be made to their orders; nay, the people have not liberty to speak nor complain in their misfortunes; And therefore there is a proverb which says: *Con la inquisition chiton*, Do not meddle with the inquisition; or, as to the inquisition say nothing. This will be better understood by the following account of the method they make use of for the taking up and arresting people, which is this.

WHEN the inquisitors receive an information against any body, which is always in private,



private, and with such secrecy that none can know who the informer is ; for all the informations are given in at night ; They send their officers to the house of the accused, most commonly at midnight, and in a coach : Who knock at the door, (all the family being in bed) and when some body asks from the window, Who is there ? The officers say, *The holy inquisition*. At this word, he that answer'd, without any delay, or noise, or even the liberty of giving notice to the master of the house, comes down to open the door. I say, without the liberty of giving any notice ; for when the inquisitors send the officers, they are assur'd, by their spies, that the person is within ; and if they do not find the accused, they take up the whole family and carry them to the inquisition : The person therefore is with good reason afraid of making any delay in opening the street door. Then they go up stairs and arrest the accused without saying a word, or hearing a word from any of the family, and with great silence putting him into the coach, they drive to the holy prison. If the neighbours by chance hear the noise of the coach, they dare not go to the window, for it is well known, that no other coach but that of the inquisition is abroad at that time of the night ; nay, they are so much afraid, that they dare not even ask their neighbours the next morning any thing about it ; for those that talk of any thing that the inquisition doth, are liable to undergo the same punishment, and this, may be, the night following. Wherefore if the accused be the daughter, son, or father, &c. and some

some friends or relations go in the morning to see that family, and ask the occasion of their tears and grief ; they do answer, That their daughter was stoln away the night before, or that the son, father, or mother (whoever the prisoner be) did not come home the night before, and that they suspect he was murdered, &c. This answer they give, because they cannot tell the truth, without exposing themselves to the same misfortune ; and not only this, but they cannot go to the inquisition to inquire for the prisoner, for they would be confined for that alone. This is the reason, why no body knows the persons that are in the inquisition till the sentence is published and executed ; except those priests and friers who are summoned to the trial.

THE *qualificators* and *familiars* which are in the city and country, upon necessity, have full power to secure any person suspected with the same secrecy, and commit him to the nearest commissary of the holy office of the inquisition, who is to take care to send him safely to the prison : which is all done by night, and without any fear that the people should deliver the prisoner, nay or even talk of it.

### QUALIFICATORS

ARE those, that, by order from the inquisitors, examine the crimes committed by the prisoners, against the catholick faith, and do give their opinions or censures about it. They are obliged to secrecy, as well as other people. But as the number of them is great,  
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the inquisitors most commonly make use of ten or twelve of the most learned that are in the city, in difficult cases : but this is only a formality ; for their opinions and censures are not regarded, the inquisitors themselves being the absolute decisive judges. The distinguishing mark of a *qualificator* is the cross of the holy office, which is a medal of pure gold as big as a thirteen, with a cross in the middle, half white and half black, which they wear before their breast : But in publick functions or processions, the priests and friers wear another bigger cross of embroidery on their cloaks, or habits. To be a *qualificator* is accounted a great honour to the whole family and relations, for this is a publick testimony of the old christianity, and pure blood (as they call it) of the family.

No nobleman covets the honour of being a *qualificator*, for they are all ambitious of the cross of St. JAMES, of *Alcantara*, of *Calatrava*, of *Malta*, and the *golden Fleece*, which are the five orders for the nobility. The honour of a *qualificator* is for those people, who, tho' their families being not well known, are desirous to boast of their antiquity and christianism ; tho' to obtain such honour, they pay a great sum of money : For in the first place, he that desireth to be a *qualificator*, is to appear before the holy tribunal to make the publick profession of the catholick faith, and to acknowledge the holy tribunal for the supreme of all others, and the inquisitors for his own judges. This is the first step : After, he is to lay down on the table the certificate

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of his baptism, and the names of his parents for four generations ; the towns and places of their former habitations ; and two hundred pistoles for the expences in taking informations. This done, he goes home till the inquisitors send for him ; and if they do not send for him in six months time, he loseth the money and all hopes of ever getting the cross of *qualificator* ; and this happens very often for the reasons I shall presently give.

THE inquisitors send their commissaries into all the places of the new proponant's ancestors, where they may get some account of their lives and conversations, and of the purity of their blood, and that they never were mixed with *Jewish* families, nor hereticks, and that they were old christians. These examinations are performed in the most rigorous and severe manner that can be ; for if any of the informers and witnesses are found in a falsity, they are put into the inquisition : Every body therefore gives the report concerning the family in question, with great caution, to the best of his knowledge and memory. When the commissaries have taken the necessary informations with witnesses of a good name, they examine the parish-book, and take a copy of the ancestors names, the year and day of their baptisms, the year and day of their marriages, and the year, day and place of their burials. The commissaries then return to the inquisitors with all the examinations, witnesses, proofs and convictions of the purity and ancient christianity of the proponant's families for four generations ; and being again examined



mined by the three inquisitors, if they find them real and faithful, they then send the commissaries to inquire into the character, life and conversation of the *postulant* or demanding person, but in this point the commissaries pass by many personal failings; so when the report is given to the holy inquisitors they send for the *postulant*, and examine him concerning matters of faith, the holy scripture, the knowledge of the ancient fathers of the church, and some moral cases; all which is but meer formality, for the generality of the holy fathers themselves do not take much pains, in the study of those things; and therefore the *postulant* is not afraid of their nice questions, nor very solicitous how to resolve them.

W H E N the examination is over, they order the secretary to draw the patent of the grant of the holy cross to such a one, in regard to his family's old purity of blood and christianity, and to his personal parts and religious conversation; certifying in the patent, that for four generations past, none of his father's or mother's relations were at all suspected in points concerning the *holy catholick Roman faith*, or mixt with *Jewish*, or heretical blood.

T H E day following, the *postulant* appears before the assembly of *qualificators* in the hall of the inquisition, and the first inquisitor celebrates the mass assisted by two *qualificators* as deacon and subdeacon. One of the oldest brethren preacheth a sermon on that occasion, and when the mass is over, they make a sort of procession in the same hall, and after it,  
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the inquisitor gives the book of the gospel to the *postulant*, and makes him take the usual oaths ; which done, the *postulant* on his knees receiveth the cross or medal from the hands of the inquisitors, who, with a black ribbon, put it on the *postulant's* neck, and begins to sing *Te Deum*, and the collect of thanks, which is the end of the ceremonies. Then all the assistant *qualificators* congratulate the new brother, and all go up to the inquisitor's apartment to drink chocolate, and after that, every one to his own dwelling place.

THE new *qualificator* dineth with the inquisitors that day, and after dinner the secretary brings in a bill of all the fees and expenses of the informations ; which he must clear before he leaves the inquisition. Most commonly the whole comes to four hundred pistoles, including the two hundred he gave in the beginning ; but sometimes it comes to a thousand pistoles to those whose ancestors families were out of the kingdom, for then the commissaries expend a great deal more : And if it happen they find the least spot of *jewdaism*, or heresy in some relation of the family, the commissaries do not proceed any farther in the examinations, but come back again to the inquisition immediately ; and then the *postulant* is never sent for by the inquisitors, who keep the two hundred pistoles for pious uses.

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## FAMILIARES

ARE always lay-men, but of good sense and education. These wear the same cross, and for the ganting of it the inquisitors receive the same informations and proofs, as they have for *qualificators*. The honour and privileges are the same; for they are not subject but to the tribunal of the inquisition. Their business however is different; for they are only employ'd in gathering together and inquiring after all books against the catholick faith, and to watch the actions of suspected people. They take a turn sometimes into the country, but then they do not wear their cross openly, till occasion requires it. They insinuate themselves into all companies, and they will even speak against the inquisition, and against Religion, to try whether the people are of that sentiment; in short, they are spies of the inquisitors. They do not pay so much as the *qualificators* for the honour of the cross, but they are obliged to take a turn now and then into the country at their own expences. They are not so many in number as the *qualificators*, for in a trial of the inquisition where all ought to be present, I did reckon one hundred and sixty, and twice as many *qualificators*. I saw the list of them both, *i. e.* of the whole kingdom of *Aragon*, wherein are *qualificators* of the secular priests 243, and of the regular 406, *familiars* 208.

THE royal castle, formerly the palace of the kings of *Aragon* called *Aljaferia*, was  
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given to the inquisitors, to hold their tribunal there and prison too. The best apartments were for the three inquisitors and their families, the rest for the sheriff and subaltern officers: It is a musket-shot distant from the city on the river side. But after the battle of *Almanza*, when the duke of *Orleans* came as generalissimo of the *Spanish* and *French* army, he thought that place necessary to put a strong garrison in; so he made the marquis DE TORSY Governour of the Fort of *Aljaferia*, and turned out the inquisitors, who being obliged, by force, to quit their apartments, they took a large house near the *Carmelites* Convent; but two months after, finding that the place was not safe enough to keep the prisoners in, they removed to the palace of the Earl of *Tuentes* in the great street called *Cosa*, out of which they were turned by Monsieur DE LEGAL, as I shall tell by and by.

*The FORM of their publick Trial.*

IF a trial is to be made publickly in the hall of the holy office, the inquisitors summon two priests out of every parish church, and two regular priests out of every convent: All the *qualificators* and *familiars*; that are in the city; the sheriff and all the under officers. All these meet at the common hall, on the day appointed for the trial, at ten in the morning. The hall is hung in black without any windows, or light, but what comes in thro' the door. At the front there is an image of our

SAVIOUR



SAVIOUR on the cross under a black velvet canopy, and six candlesticks with six thick yellow wax candles on the altar's table : At one side there is a pulpit with another candle, where the secretary reads the crimes ; three chairs for the three inquisitors ; and round about the hall, seats and chairs for the summoned priests, friers, familiares, and other officers.

WHEN the inquisitors are come in, an under officer crieth out, *Silence, Silence, Silence ; the holy fathers are coming :* and from that time till all is over no body speaks, nay, nor spits, and the thought of the place puts every body under respect, fear, and attention. The holy fathers, with their hats on their heads, and serious countenances, go and kneel down before the altar, when the first inquisitor begins to give out : *Veni Creator Spiritus, mentes tuorum visita,* And the congregation sing the rest, and the collect being said by him also, every body sits down. The secretary then goes up to the pulpit, and the holy father rings a small silver bell, which is the signal for bringing in the criminal. What is done afterwards will be known by the following trials, at which I was present, being one of the youngest priests of the cathedral, and therefore obliged to go to these dismal tragadies ; in which the first thing, after the criminal comes in, and kneels down before the inquisitors, is to receive a severe correction from the first inquisitor, who measures it according to the nature of the crimes committed by the criminal ;

of which, to the best of my memory, I will give an account in the first trial.

### TRIAL I.

OF the reverend father JOSEPH SILVESTRE, *Franciscan* frier; and the mother MARY of JESUS, abbess of the monastery of *Epila*, of *Franciscan* nuns. Father JOSEPH was a tall lusty man 40 years of age, and had been 12 years professor of philosophy and divinity in the great convent of *St. Francis*. \* Sor MARY was 32 years old, very witty, and of an agreeable countenance. These two criminals were dressed in brown gowns, painted all over with flames of fire, representing hell; a thick rope tied about their necks, and yellow wax candles in their hands. Both in this dull appearance came, and prostrated themselves at the inquisitors feet, and the first holy father began to correct them in the following words.

UNWORTHY creatures, how can our Catholic Roman Faith be preserved pure, if those who by their office and ministry ought to recommend its observance in the most earnest manner, are not only the first, but the greatest transgressors of it? Thou that teachest another, not to steal, not to commit fornication, dost thou steal and commit sacrilege, which is worse than fornication? In these things we could shew you pity and compassion; but as to the transgressions  
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\* Sor is a title given to the nuns, which answers to sister, as coming from the latin Soror.

of the exprefs commandments of our church, and the refpect due to us the judges of the holy tribunal, we cannot; therefore your fentence is pronounced by thefe holy fathers of pity and compaffion, the lords inquisitors, as you fhall hear now, and afterwards undergo.

SOR MARY was in a flood of tears; but father JOSEPH, who was a learned man, with great boldnefs and affurance faid, *What! do you call yourfelves holy fathers of pity and compaffion? I fay unto you, that you are three devils on earth, fathers of all manner of mifchief, barbarity, and lewdnefs.* No inquisitors were ever treated at fuch a rate before, and we were thinking, that frier JOSEPH was to fuffer fire, for this high affront to them. But Don PEDRO GUERRERO firft judge, tho' a fevere haughty paffionate man, ordered only a gag, or bit of a bridle to be put in his mouth; but frier JOSEPH, flying in a fury, faid, *I defpife all your torments, for my crimes are not againft you, but againft GOD, who is the only judge of my confcience, and you do yet worfe things, &c.*

THE inquisitors ordered him to be carried to prifon, while the crimes and fentence were reading. So he was carried in, and the nun with great humility heard the accufation and fentence.

THE fecretary, by order, began to read. 1<sup>st</sup>. That frier JOSEPH was made father confeffor, and for MARY mother abbefs. That in the beginning they fhewed a great example of humility, and virtue to the nuns; but afterward, all this zeal of theirs did appear to be

be meer hypocrisy, and a cover for their wicked actions; for as she had a grate in the wall of frier JOSEPH's room, they both did eat in private, and fast in publick: That the said frier JOSEPH was found in bed with for MARY by such a nun, and that she was found with child, and took a remedy to prevent the publick proof of it. That both frier JOSEPH, and for MARY had robbed the treasure of the convent; and that one day, they were contriving how to go away into another country, and that they had spoken in an irreverent manner of the pope and inquisitors.

THIS was the whole accusation against them, which frier JOSEPH and for MARY had denied before, saying it was only hatred and malice of the informers against them, and desired the witnesses to be produced before them; but this being against the custom of the holy office, the holy fathers pronounced the sentence, *viz.* That frier JOSEPH should be deprived of all the honours of his order, and of active and passive voice, and be removed to a country convent and be whipped three times a week, for the space of six weeks. That for MARY should be deprived of her abbacy, and removed into another monastery: This punishment being only for their audacious and disrespectful manner of talking against the pope and inquisitors.

INDEED by this sentence we did believe, that the crimes they were charged with, were only an invention of the malicious nuns; but poor frier JOSEPH did suffer for his indiscretion; for tho' the next day the inquisitors gave  
out



out that he escaped out of the prison, we did really believe he had been strangled in the inquisition.

THIS was the first trial I was present at, and the second was that of MARY GUERRERO, and frier MICHAEL NAVARRO, of which I have already given an account, pag. 71. After these two trials the inquisitors were turned out by monsieur DE LEGAL, and for eight months we had no inquisition. How this thing happened is worthy of Observation; therefore I shall give a particular account of it, that I may not deprive the publick of so pleasant a story.

IN 1706, after the battle of *Almanza*, the *Spanish* army being divided into two bodies, one of them went thro' the kingdom of *Valencia* to the frontiers of *Catalonia* commanded by the duke of *Berwick*; and the other composed of the *French* auxillary troops, 14000 in number, went to the conquest of *Aragon*, whose inhabitants had declared themselves for king CHARLES III. The body of *French* troops was commanded by his highness the duke of *Orleans*, who was the generalissimo of the whole army. Before he came near the city, the magistrates went to meet him and offered the keys of the city; but he refused them, saying, he was to enter it thro' a breach; so he did, treating the people as rebels to their lawful king: And when he had ordered all the civil, and military affairs of the city, he went down to the frontiers of *Catalonia*, leaving his lieutenant-general, monsieur DE JOFREVILLE governor of the town. But this governor

vernor being a mild temper'd man, was loth to follow the orders left him, as to the contribution money: Wherefore he was called to the army, and the lieutenant-general monsieur DE LEGAL came in his place. The city was to pay 1000 crowns a month, for the duke's table, and every house a pistole; which by computation made up the sum of 18000 pistoles a month, which were paid eight months together; beside this, the convents were to pay a *donative*, or gift proportionable to their rents. The College of *Jesuits* was charged 2000 pistoles; the *Dominicans* 1000, *Augustins* 1000, *Carmelites* 1000, &c. Monsieur DE LEGAL sent first to the *Jesuits*, who refus'd to pay, saying, that it was against the ecclesiastical immunity: But LEGAL not acquainted with those sorts of excuses, sent four companies of grenadiers to quarter in their college at discretion: The father sent immediately an express to the king's father confessor, who was a *Jesuit*, with complaints about the case: But the grenadiers did make more expedition in their plundering and mischiefs, than the courier did in his journey. So the fathers, seeing the damage all their goods had already received, and fearing some violence upon their treasure, went to pay monsieur LEGAL the 2000 pistoles as a *donative*.

NEXT to this he sent to the *dominicans*. The friers of this order are all *familiars* of the holy office, and depending upon that, they did excuse themselves in a very civil manner, saying, they had no money, and if monsieur DE LEGAL had a mind to insist upon the de-

demand of the 1000 pistoles, they could not pay them, without sending to him the silver bodies of the saints. The friers thought by this to frighten monsieur DE LEGAL, and if he should be so resolute, as to accept the offer, to send the saints in a procession, and raise the people, crying out *heresy, heresy*. DE LEGAL answered to the friers, that he was oblig'd to obey the duke's orders, and so he would receive the silver saints: All the friers then in a solemn procession and with lighted candles in their hands, carried the saints to the governor LEGAL: And as soon as he heard of this publick devotion of the friers, he ordered immediately four companies of grenadiers to line the streets on both sides before his house, and to keep their fuses in one hand, and a lighted candle in the other, to receive the saints with the same devotion and veneration. Tho' the friers endeavour'd to raise the people, nobody was so bold as to expose himself to the army, there being 8 Regiments left to keep the mob in subjection. LEGAL received the saints, and sent them to the mint, promising the father prior to give him what remained above the 1000 pistoles. The friers being disappointed in their project of raising the people, went to the inquisitors to desire them to release immediately their saints out of the mint, by excommunicating monsieur DE LEGAL, which the inquisitors did upon the spot; and the excommunication being drawn and signed, they gave strict orders to their secretary to go and read it before monsieur DE LEGAL; which he did accordingly:

And monsieur the governor, far from flying into a passion, with a mild countenance took the paper from the secretary, and said, pray tell your masters the inquisitors, that I will answer them to morrow morning. The secretary went away, fully satisfied with LEGAL's civil behaviour. The same minute, without reflecting upon any consequence, he called his own secretary, and bid him to draw a copy of the excommunication, putting out the name of LEGAL and inserting in its place, *The holy Inquisitors*. The next morning he gave orders for four regiments to be ready, and sent them along with his secretary to the inquisition, with command to read the excommunication to the inquisitors themselves, and if they made the least noise, to turn them out, open all the prisons, and quarter two regiments there. He was not afraid of the people, for the duke took away all the arms from every individual person, and commanded on pain of death, that no body should keep but a short sword; and besides four regiments were under arms to prevent all sort of tumult and disturbance: His secretary went and performed the governor's orders. The inquisitors were never more surprized, than to see themselves excommunicated by a man that had no authority for it; and resenting it, they began to cry out: *War against the heretick DE LEGAL*, this is a publick insult against our *catholick faith*. To which the secretary answer'd, *holy inquisitors*, the king wants this house to quarter his troops in, so walk out immediately; and as they continued in their exclamations, he took the in-

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quisitors with a strong guard and carried them to a private house destin'd for them; but finding themselves under military discipline, they begg'd leave to take their goods along with them; which was immediately granted: and the next day, they set out for *Madrid* to complain to the king, who gave them this slight answer. *I am very sorry for it, but I cannot help it; my crown is in danger, and my grandfather defends it, and this is done by his troops; if it had been done by my troops, I should apply a speedy remedy: But you must have patience till things take another turn.* And the inquisitors were obliged to have patience for eight months.

THE secretary of monsieur DE LEGAL, according to his orders, opened the doors of all the prisons, and then the wickedness of the inquisitors was detected; for four hundred prisoners got liberty that day, and among them sixty young women were found very well drest, who were in all appearance, the three inquisitors *seraglio*, as some of them did own afterwards. But this discovery, so dangerous to the holy tribunal, was in some measure prevented by the archbishop, who went to desire monsieur DE LEGAL to send those women to his palace, and that his grace would take care of them; and in the mean time, he ordered an ecclesiastical censure to be published against those that should defame by groundless reports the holy office of the inquisition. The governor answer'd his grace, he would give him all the assistance he could; but as to the young women it was not in his power, the  
officers

officers having hurried them away ; and indeed it was not ; for as it is not to be supposed that the inquisitors, having the absolute power to confine in their *jéraglio* whomever they had a fancy for, would choose ordinary girls, but the best and handsomest of the city : So the *French* officers were all glad of getting such fine mistresses, and immediately took them away ; knowing very well they would follow them to the end of the world for fear of being confined again. In my travels in *France* afterwards I met with one of those women at *Rotchfort* in the same inn I went to lodge in that night, who had been brought there by the son of the master of the inn, formerly lieutenant in the *French* service in *Spain*, who had married her for her extraordinary beauty and good parts. - She was the daughter of counsellor BALABRIGA, and I knew her before she was taken up by the inquisitors orders, but we thought she was stoln by some officer ; for so it was given out by her father, who died of grief and vexation, without the comfort of opening his trouble, nay, even to his confessor : So great is the fear of the inquisitors there.

I was very glad to meet one of my country-women in my travels ; and as she did not remember me, being then disguised as an officer ; I resolved to stay there the next day, to have the satisfaction of conversing with her, and have a full account of what we could not know in *Zaragoza*, for fear of incurring the ecclesiastical censure published by the archbishop. Now my conversation with her being necessary to discover the roguery of the inquisitors, it may  
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not be improper to divert the reader with it.

MR. FAULCAUT my country-woman's husband was then at *Paris*, and tho' her father and mother-in-law were continually at home, they did not mistrust me, I being a countryman of their daughter-in-law ; she freely came to my room at any time ; and as I was desiring her not to expose herself to any uneasiness on my account, she answer'd me ; Captain, we are now in *France*, not in *Zaragoza*, and we enjoy here all manner of freedom ; so you may be easy on that point, for my father and mother-in-law have ordered me to be obliging to you, nay, and to beg the favour of you to take your repose here this week, if your business permit it, and to be pleased to accept a small entertainment they have provided as a token of their esteem of me and a gentleman of my country. If it had not been for my continual fear of being discovered, I would have accepted the offer ; but I thank'd her, and begged her to return my hearty acknowledgement to the gentleman and lady of the house, and to tell them that I was very sorry my pressing business at *Paris* should hinder me from enjoying so agreeable company : But if my business was soon dispatched at *Paris*, at my return, I should make a halt there, may be for a fortnight. Mrs. FAULCAUT was very much concern'd at my haste to go away ; and she made me promise to come back again that way : Amidst these compliments supper came in, and we went to it, the old man and woman, their daughter and I ; none but Mrs. FAUL-

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CAUT could speak *Spanish*, so she was my interpreter, for I could not speak *French*. After supper the landlord and landlady left us alone, and I began to beg of her the favour to tell me the accident of her prison, of her sufferings in the inquisition, and of every thing relating to the holy office; and fear not (said I) for here is no inquisition, so you may safely open your heart to a countryman of yours. I will, with all my heart, said she, and to satisfy your curiosity, I shall begin with the occasion of my imprisonment, which was as follows.

I WENT one day with my mother to visit the countess of ATTARESS, and I met there Don FRANCISCO TORREJON her confessor, who was second inquisitor of the holy office: After we had drunk chocolate, he asked me my age, and my confessor's name, and so many intricate questions about religion, that I could not answer him: His stern countenance did frighten me, and as he perceived my fear, he desired the countess to tell me that he was not so severe as I took him to be; after this he caressed me in the most obliging manner in the world; he gave me his hand, which I kissed with great respect and modesty; and when he went away, he said to me; *My dear child, I shall remember you till the next time.* I did not apprehend the sense of the words; for I was unexperienced in matters of gallantry, being but fifteen years old at that time. Indeed he did remember me, for the very night following, when we were in bed, hearing a hard knocking at the door, the maid  
that



that lay in the same room where my bed was, went to the window, and asking who was there? I heard say; The holy inquisition. I could not forbear crying out; *Father, father, I am ruin'd for ever.* My dear father got up and inquiring what the matter was, I answer'd him with tears, *The Inquisition*; and he, for fear that the maid should not open the door as quick as such a case requir'd, went himself, as another A B R A H A M, to open the door and to offer his dear daughter to the fire of the inquisitors; and as I did not cease to cry out, as if I was a mad girl, my dear father, all in tears, did put in my mouth a bit of a bridle to shew his obedience to the holy office, and his zeal for the catholick faith, for he thought I had committed some crime against religion; the officers, giving me but time to put on my petticoat and a mantle, took me down into the coach, and without giving me the satisfaction of embracing my dear father and mother, carried me into the inquisition: I did expect to die that very night; but when they carried me into a noble room, well furnished and an excellent bed in it, I was quite surpris'd. The officers left me there, and immediately a maid came in with a salver of sweet-meats and cinnamon-water, desiring me to take some refreshment before I went to bed: I told her I could not, but that I should be obliged to her, if she could tell me whether I was to die that night or not. *Die!* said she, *you do not come here to die, but to live like a princess; and you shall want nothing in the world, but the liberty*

of going out ; and now pray mind nothing, but go to bed, and sleep easy, for to morrow you shall see wonders in this house ; and as I am chosen to be your waiting-maid, I hope you will be very kind to me. I was going to ask her some questions, but she told me ; *Madam, I have not leave to tell you any thing else till to morrow, only that no body shall come to disturb you ; I am now going about some business, and will come back presently, for my bed is in the closet near your bed.* She left me there for a quarter of an hour. The great amazement I was in took away all my senses, or the free exercise of them ; for I had not liberty to think of my parents, and friends, nor of the danger that was so near me. In this suspension of thought, the waiting-maid came, lock'd the chamber-door after her, and said ; *Madam, let us go to bed, and only tell me at what time in the morning will you have the chocolate ready.* I asked her name, and she told me, it was MARY. MARY, for GOD's sake, said I, *tell me whether I come to die, or not.* I have told you, *Madam, that you come,* said she, *to live as one of the happiest creatures in the world.* And as I observed her reservedness, I did not ask her any more questions : So recommending myself to GOD Almighty and to our Lady of *Pilar* ; and preparing myself to die, I went to bed ; but could not sleep one minute. I was up with the day, but MARY slept till six of the clock : Then she rose, and wondering to see me, said to me, *Pray, Madam, will you drink chocolate now ? Do what you please,* said I. Then she left

left me half an hour alone, and came back with a silver plate with two cups of chocolate and some biscuits on it. I drank one cup, and desired her to drink the other, which she did. *Well, MARY, said I, can you give me any account of the reason of my being here? Not yet, Madam, said she, but only have patience for a little while.* With this answer she left me, and an hour after came again with two baskets, with a fine holland shift, a holland under petticoat with fine lace round about it; two silk petticoats, and a little *Spanish* waistcoat with a gold fringe all over it; with combs and ribbons, and every thing suitable to a lady of higher quality than I: But my greatest surprise was to see a gold snuff-box with the picture of *Don FRANCISCO TORREJON* in it: Then I soon understood the meaning of my confinement. I consider'd therefore with myself, that to refuse the present would be the occasion of my immediate death, and to accept of it was to give him even on the first day too great encouragement against my honour. But I found, as I thought then, a medium in the case; so I said, *MARY, pray give my service to Don FRANCISCO TORREJON, and tell him, that as I could not bring my clothes along with me last night, honesty permits me to accept of those clothes which are necessary to keep me decent; but since I take no snuff, I beg his lordship to excuse me, if I do not accept this box.* MARY went to him with this answer, and came again with a picture nicely set in gold with four diamonds at the four corners of

of it, and told me, that his lordship was mistaken, and that he desired me to accept that picture, which would be a great favour to him; and while I was thinking with myself what to do, MARY, said to me; *Pray, Madam, take my poor advice; accept the picture and every thing that he sends to you; for consider, that if you do not consent and comply with every thing that he has a mind for, you will soon be put to death; and no body will defend you; but if you are obliging and kind to him, he is a very complaisant and agreeable gentleman, and will be a charming lover: and you will be here like a queen, and he will give you another apartment with a fine garden, and many young ladies shall come to visit you: I therefore advise you, to send a civil answer to him, and desire a visit from him; or else you will soon begin to repent your self.* O dear God, said I, must I abandon my honour without any remedy! If I oppose his desire, he, by force, will obtain it: And full of confusion, I bid MARY to give him what answer she thought fit: She was very glad of my humble submission, and went to give Don FRANCISCO my answer. She came back a few minutes after, all overjoy'd to tell me, that his lordship would honour me with his company at supper, and that he could not come sooner on the account of some business that call'd him abroad; but in the mean time he desired me to mind nothing, but how to divert my self, and to give to MARY, my measure for a suit of new clothes, and



and order her to bring me every thing I could wish for : M A R Y added to this ; *Madam, I may call you now my mistress, and must tell you, that I have been in the holy office these fourteen years, and I know the customs of it very well ; but because silence is imposed upon me under pain of death, I cannot tell you any thing but what concerns your person ; so in the first place, do not oppose the holy father's will and pleasure: Secondly, if you see some young ladies here, never ask them the occasion of their being here, nor any thing of their business, neither will they ask you any thing of this nature, and take care not to tell them any thing of your being here ; you may come, and divert your self with them at such hours as are appointed ; you shall have musick, and all sorts of recreations ; three days hence you shall dine with them, they are all ladies of quality, young, and merry ; and this is the best of lives ; you will not long for going abroad, you will be so well diverted at home ; and when your time is expired, then the holy fathers will send you out of this country, and marry you to some nobleman. Never mention the name of Don F R A N C I S C O, nor your name to any : If you see here some young ladies of your acquaintance in the city, they never will take notice of your formerly knowing each other ; they will talk with you of indifferent matters, therefore do you take care not to speak any thing of your family. All these things together made me astonished, or rather stupified, and the whole seemed to me a piece of enchantment ; so that I could not imagine what to think of it. With this lesson she left me,*

me, and told me, she was going to order my dinner ; and every time she went out she lock'd the door after her. There were but two high windows in my chamber, and I could see nothing through them ; but examining the room all over, I found a closet with all sorts of historical and prophane books, and every thing necessary for writing. So I spent my time till the dinner came, in reading some diverting amorous stories, which was a great satisfaction to me. When MARY came with the things for the table, I told her that I was inclined to sleep, and that I would rather sleep than go to dinner ; then she asked me, whether she should awaken me or not, and at what time ; two hours hence, said I, so I laid down and fell asleep, which was a great refreshment to me. At the time fixed, she waken'd me, and I went to dinner, at which was every thing that could satisfy the most nice appetite. After dinner she left me alone, and told me, if I did want any thing, I might ring the bell, and call : I went to the closet again, and spent three hours in reading : I think really I was under some enchantment, for I was in a perfect suspension of thought, so as to remember neither father or mother ; for they ran least in my mind, and what was at that time most in it I do not know. MARY came and told me, that *Don FRANCISCO* was come home, and that she thought he would come to see me very soon ; and begged of me, to prepare my self to receive him with all manner of kindness. At seven in the evening *Don FRANCISCO* came, in his night-gown and

and night-cap, not with the gravity of an inquisitor, but with the gaiety of an officer. He saluted me with great respect and civility, and told me, he had design'd to keep me company at supper, but could not that night, having some business of consequence to finish in his closet ; and that his coming to see me was only out of the respect he had for my family, and to tell me at the same time, that some of my lovers had procured my ruin for ever, accusing me in matters of religion ; that the informations were taken, and the sentence pronounced against me, to be burnt alive in a dry pan with a gradual fire ; but that he, out of pity and love to my family, had stopp'd the execution of it. Each of these words was a mortal stroke on my heart, and knowing not what I was doing, I threw myself at his feet, and said, *Seignior, have you stopp'd the execution for ever ? That only belongs to you, to stop it, or not,* said he ; and with this he wish'd me a good night. Assoon as he went away, I fell a crying ; but MARY came, and ask'd me what could oblige me to cry so bitterly. *Ah ! good MARY, said I, pray tell me what is the meaning of the dry pan, and gradual fire ; for I am in expectation of nothing but death, and by that.* O ! Madam, said he, never fear ; you will see another day the dry pan and gradual fire, but they are made for those who oppose the holy father's will, and not for you that are so ready to obey them : But, pray, was Don FRANCISCO very civil and obliging. I do not know, said I ; for his discourse has

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*put me out of my wits; this I know, that he saluted me with respect and civility, but he left me abruptly. Well, said MARY, you do not know his temper, he is the most obliging man in the world, if people are civil with him; and if not, he is as unmerciful as NERO; and so for your own preservation, take care to oblige him in all respects; now, pray go to supper, and be easy.* I was so much troubled in mind, with the thoughts of the dry pan and gradual fire, that I could neither eat nor sleep that night. Early in the morning, MARY got up, and told me that no body was yet up in the house, and that she would shew me the dry pan, and gradual fire, on condition that I should keep it secret for her sake, and my own too; which I having promised, she took me along with her, and shewed me a dark room with a thick iron door, and within it an oven, and a large brass pan upon it, with a cover of the same, and a lock to it, the oven was burning at that time; and I asked MARY, for what use that pan was there: And she, without giving me any answer, took me by the hand out of that place, and carry'd me into a large room, where she shew'd me a thick wheel cover'd on both sides with thick boards, and opening a little window in the center of it, desired me to look with a candle on the inside of it; and I saw all the circumference of the wheel set with sharp razors. After that, she shewed me a pit full of serpents and toads. Then she said to me, *Now, my good mistress, I tell you the*  
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use of these three things: The dry pan and gradual fire are for hereticks, and those that oppose the holy fathers will and pleasure, for they are put all naked and alive into the pan, and the cover of it being locked up, the executioner begins to put in the oven a small fire; and by degrees he augmenteth it, till the body is reduced into ashes. The second is design'd for those that speak against the pope, and the holy fathers, for they are put within the wheel, and the little door being locked, the executioner turns the wheel till the person is dead. And the third is for those that condemn the images, and refuse to give the due respect and veneration to ecclesiastical persons, for they are thrown into the pit, and there they become the food of serpents and toads. Then MARY said to me, that another day, she would shew me the torments for publick sinners and transgressors of the five commandments of our holy mother the church; but I in a deep amazement, desir'd MARY to shew me no more places, for the very thoughts of those three, which I had seen, were enough to terrify me to the heart. After this we went to my room, and she charged me again to be very obedient to all the commands *Don FRANCISCO* should give me, or to be assured, if I did not, that I was to undergo the torment of the dry pan. Indeed I conceived such an horror for the gradual fire, that I was not mistress of my senses, nay, nor of my thoughts: I therefore told MARY, that I would follow her advice, and grant *Don FRANCISCO* every thing he would desire

desire of me. *If you are in that disposition, said she, leave off all fears and apprehensions, and expect nothing but pleasure and satisfaction, and all manner of recreation ; and you shall begin to experience some of these things this very day.* Now let me dress you, for you must go to wish a good morrow to *Don FRANCISCO*, and breakfast with him. I thought really this was a great honour to me, and some comfort to my troubled mind : I therefore made all the haste I could, and *MARY* convey'd me through a gallery into *Don FRANCISCO's* apartment : He was still in bed, and desired me to sit down by him, and order'd *MARY* to bring the chocolate two hours after, and with this she left me alone with *Don FRANCISCO*, who immediately ardently declaring his inclinations, I had not the liberty to make any excuse, and so by extinguishing the fire of his passion I was freed from the gradual fire and dry pan, which was all that then troubled my mind. When *MARY* came with the chocolate, I was very much ashamed to be seen with him in bed, but she coming to the bed-side where I was, and kneeling down, paid me homage as if I was a queen, and served me first with a cup of chocolate, still on her knees, and bade me to give another cup to *Don FRANCISCO* myself, which he received mighty graciously, and having drunk up the chocolate, she went out ; he talk'd to me for a while of various things, but I never spoke a word, but when he desired me to answer him : At ten  
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of the clock, M A R Y came again, and dressing me, she desired me to go along with her, and leaving Don F R A N C I S C O in bed, she carried me into another chamber, very delightful and better furnished than the first; for the windows of it were lower, and I had the pleasure of seeing the river, and gardens on the other side, out of it. Then, M A R Y said to me, *Madam, the young ladies of this house will come before dinner to welcome you, and make themselves happy in the honour of your company, and will take you to dine with them. Pray remember the advices I have given you already, and do not make your self unhappy by asking useless questions.* She had but finish'd these words, when I saw entering my apartment (which consisted of a large anti-chamber, and a bed-chamber with two large closets) a troop of young beautiful ladies finely drest, who all one after another, came to embrace me and to wish me joy. My senses were in a perfect suspension, and I could not speak a word, nor answer to their kind compliments: But one of them seeing me thus silent, said to me, *Madam, the solitude of this place will affect you at first, but when you have been some time in our company, and feel the pleasures of our amusements and recreations, you will quit your pensive thoughts: Now we beg of you the honour to come and dine with us to day, and henceforth three days in a week.* I did thank them, and we went to dinner. That day we had all sorts of exquisite meats, and were served with delicate fruits and sweet-meats. The room was very long, with two tables on each side, and another at the front

of it; and I reckon'd in it that day 52 young ladies, the oldest of them not exceeding 24 years of age: Six maids did serve the whole number of us, but MARY waited on me alone that day. After dinner we went up stairs into a long gallery, all round which were lattice-windows; where, some of us playing on instruments of musick, others playing at cards, and some walking about, we spent three hours together. At last MARY came up, ringing a small bell; which was the signal to retire into our rooms, as they told me; but MARY said to the whole company: *Ladies this day is a day of recreation, wherefore you may go into what room you please till eight of the clock, and then you are to go into your own chambers:* Then they desired leave to go with me to my apartment to spend the time there, and I was very glad that they prefer'd my chamber to another; so all going down together, we found in my anti-chamber a big table with all sorts of sweetmeats upon it, iced cinnamon-water, and almond-milk, and the like; every one did eat and drink, but no body spoke a word touching the sumptuousness of the table, nor mentioned any thing concerning the inquisition of the holy fathers. We spent our time in merry and indifferent conversation, till eight of the clock; Then every one retired to their own room, and MARY told me that Don FRANCISCO did wait for me; so we went to his apartment, and supper being ready, we both sat at table, attended by my maid only. After supper MARY went away, and we to bed; and next morning she serv'd us with cho-



chocolate, which we drank in bed, and then slept till ten of the clock. Then we got up, and my waiting maid carried me into my chamber, where I found ready two suits of cloaths of a rich brocade, and every thing else suitable to a lady of the first rank. I did put on one, and when I was quite drest, the young ladies came to wish me a good morrow, all drest in different cloaths, and better than the day before; and we spent the second and third day in the same recreation; *Don FRANCISCO* continuing also with me in the same manner. But the third morning after drinking chocolate in bed, as the custom was for *Don FRANCISCO* and me; *MARY* told me, that a lady was waiting for me in her own room, and desired me to get up with an air of command; and *Don FRANCISCO* saying nothing against it, I got up, and left him in bed. I thought really that this was to give me some new entertainment and diversion; but I was very much mistaken, for *MARY* conveyed me to a young lady's room not eight foot long, which was a perfect prison, and there, before the lady, said, *Madam, there is your room, and this young lady your bedfellow and comrade*; and so left me. O heavens! thought I, what is this that has happened to me? I fancied my self out of danger, and I perceive now the beginning of my vexation. *What is this, dear lady, said I, is this an enchanted palace, or a hell upon earth? I have lost father and mother, and what is worse, I have lost my honour and my soul for ever. My new companion, seeing me like a mad woman, took me*

by the hands and said to me, *Dear sister, for this is the name I will give you henceforth, leave off your crying, leave off your grief and vexation; for you can do nothing by such extravagant complaints, but heap coals upon your head, or rather under your body. Your misfortunes and ours are exactly of a piece: you suffer nothing, that we have not suffered before you; but we are not allowed to shew our grief for fear of greater evils: Pray take good courage, and hope in God; for he will find some way or other to deliver us out of this hellish place; but above all things take care not to shew any uneasiness before MARY, who is the only instrument of our torments or comfort; and have patience till we go to bed, and then without any fear, I will tell you more of the matter. We do not dine with the other ladies to day, and may be we shall have opportunity of talking before night, which I hope will be of some comfort to you. I was in a most desperate condition, but my new sister LEONORA (this was her name) prevailed so much upon me that I overcame my vexation before MARY came again to bring our dinner, which was very different from that I had the three days before. After dinner another maid came to take away the plate and knife, for we had but one for us both, and lock'd up the door. Now, my sister, said LEONORA, we need not fear being disturbed till eight at night: so I may safely instruct you, if you promise me, upon your hopes of salvation, to keep secret, while you are here in this house, all the things I shall tell you. I threw myself down at her feet*

fect and promised secrecy. Then said she, *My dear sister, you think it a hard case, that has happened to you; I assure you, all the ladies here in this house have already gone thro' the same, and in time you shall know all their stories, as they hope to know yours. I suppose that MARY has been the chief instrument of your fright, as she has been of ours; and I warrant she has shewn to you some horrible places, tho' not all; and that at the thought of them, you were so much troubled in your mind, that you have chosen the same way we did, to get some ease in our hearts. By what has happen'd to us, we know that Don FRANCISCO has been your Nero; for the three colours of our cloaths, are the distinguishing tokens of the three holy fathers: The red silk belongs to Don FRANCISCO, the blew to GUERRERO, and the green to ALIAGA. For they use to give the three first days these colours to those ladies that they bring for their use. We are strictly commanded to make all demonstrations of joy, and to be very merry three days, when a young lady comes here, as we did with you, and you must do with others: But after it we live like prisoners, without seeing any living soul but the six maids and MARY who is the house-keeper. We dine all of us in the hall three days a week, and three days in our rooms. When any of the holy fathers has a mind for one of his slaves, MARY comes for her at nine of the clock, and conveyeth her to his apartment: But as they have so many, the turn comes may be but once in a month; except to those that give them more satisfaction than ordinary, for those are*

are sent for very often. Some nights MARY leaves the door of our rooms open, and that is a sign that some of the fathers has a mind to come that night; but he comes so silent, that we do not know whether he is our own patron, or not. If one of us happen to be with child, she is removed into a better chamber, and she sees no body but the maid, till she is delivered. The child is taken away and we do not know where 'tis carried. MARY doth not suffer quarrels between us, and if any one happens to be troublesome, she is bitterly chastised for it: So we are always under a continual fear. I have been in this house these six years, and I was not fourteen years of age, when the officers took me from my father's house, and I have been brought to bed but once. We are at present fifty two young ladies, and we lose every year six or eight, but we do not know whither they are sent; but at the same time we get new ones, and sometimes I have seen here seventy three ladies. Our continual torment is to think, and with great reason, that when the holy fathers are tired of any one, they put her to death; for they never will run the hazard of being discovered in these misdemeanours, by sending out of the house any of our companions. So tho' we cannot oppose their commands, and therefore we commit many misdoings, yet we still fervently pray GOD and his blessed mother to forgive us them, since 'tis against our wills we do them, and to preserve us from death in this house. Therefore, my dear sister, arm yourself with patience, and put your trust in  
GOD.



GOD, who will be our only defender and deliverer.

THIS discourse of LEONORA did ease me in some measure, and I found every thing as she had told me : We lived together eighteen months, in which time we lost eleven ladies, and we got nineteen new ones. I knew all their stories, which I cannot tell you to night, but if you will be so kind as to stay here this week, you will not think your time lost, when you come to know them all. I did promise her to stay that week with a great deal of pleasure and satisfaction ; but though it was very late, and the people of the house were retired, I begged of her to make an end of the story concerning her self, which she did in the following manner.

AFTER the eighteen months, one night, MARY came and ordered us to follow her ; and going down stairs, she bade us go into a coach, and this we thought the last day of our lives. We went out of the house, but whether we did not know, till we were put into another house, and a room worse than the first, where we were confined above two months without seeing any of the holy fathers, or MARY, or any of our companions : And in the same manner we were removed from that house to another, where we continued till we were, as you know, delivered by the *French* Officers. Mr. FAULCAUT, happily for me, did open the door of my room, for as soon as he saw me, he began to shew me much civility, and took me and LEONORA along with him

him into his lodgings; and after he heard my whole story, and fearing our stay would turn to our disadvantage, he ordered us the next day to be sent to his father. We were dressed in mens clothes to go the more safely, and so we came to this house, where I was kept for two years, as the daughter of the old man; till Mr. *Faulcaut's* regiment being broke, he came home, and two months after married me. LEONORA was married to another officer, and they live in *Orleans*; which being in your way to *Paris*, I do not question but you will pay her a visit. My husband is now at court, soliciting a new commission, and he will be very glad of your acquaintance, if he has not left it before you go to *Paris*. Thus ended our entertainment the first night.

I STAY'D there twelve days, in which she told me the stories of all the young ladies. These accounts containing some particular circumstances, touching the horrible procedure of that tribunal; and being full of amorous intrigues, I think fit not to insert them here, but to give them in a separate book to the publick, if desired; for as I have many other things to say, touching the corruptions of the *Romish* priests; these accounts may be inserted there, to shew the ill practices and corruptions of the inquisitors. I proceed now to speak of the new quarters of the *French* troops in the inquisition, and of the restauration of the holy fathers into it, and afterwards I will go on with the account of the publick trials.

WHEN

WHEN the marqués DE TAURCY was chosen governor of the fort of *Aljaferia*, where formerly the holy office was kept, he put a strong garrison into it, and the holy fathers were obliged to remove and take away their prisoners; but they did wall all the doors of their secret prisons, where they used to keep their hellish engines; so we could not then know any thing of their barbarity in the punishing of innocents; and I think, that as they did consider themselves as unsettled, and being in hopes to recover again the former place, they did not move their inhuman instruments of torments, so there were none found in the last house, when they were turned out. Nay, among so great a number of prisoners delivered out of it, we could converse with none of them: For as soon as they got out, for fear of a new order from the king, or pope, they made their escape out of the country; and they were very much in the right of it, for the inquisition is a place to be very much fear'd, and not to be try'd a second time, if one can help it.

AFTER eight months of reprieve, the same inquisitors came again with more power than before; for *Don PEDRO GUERRERO* first inquisitor was chosen by the pope, at king *PHILIP*'s request, ecclesiastical judge for priests, friers, and nuns, to examine, and punish crimes of disaffection to his majesty: So for a while he was pope, king, and tyrant. The first thing he did was to give the publick an account of the crimes for which all the prisoners, that had been delivered,

were confined in the inquisition, to vindicate thereby the honour of the three inquisitors; commanding at the same time all sorts of persons to discover and secure any of the said prisoners under pain of death. This proclamation was a thing never before heard of, and we may say, that *Satisfactio non petita generat suspicionem*: For really by this, they did declare themselves guilty of what was charged on them in relation to the *Seraglio*, in the opinion of serious, sensible people. But every body was terrified by the said proclamation, and none dared to say any thing about it.

THE unmerciful GUERRERO, like a roaring lion, began to devour all sorts of people, shewing by this his great affection to the king, and fervent zeal for the pope; for under pretence of their being disaffected to his majesty, he confined, and that publickly, near three hundred friers, and one hundred and fifty priests, and a great number of the laity. Next to this he made himself master of their estates, which were sold publickly, being bought by the good loyal subjects. He did suspend *ab officio & beneficio* many secular priests, and banished them out of the dominions of *Spain*; whipt others publickly; banished and whipt friers, and took the liberty insolently to go into the monastery of the nuns of *St. Lucia*, and whipt six of them for being affected to CHARLES III. and he imprisoned DONA CATHERINA CAVERO, only for being the head of the imperial faction. This whipping of the nuns is what they  
call



call giving them a discipline, *i. e.* a number of strokes with a rod on the shoulders; and GUERRERO was so impudent, and bare-faced a Nero, that commanding the poor nuns to turn their habits backwards and discover their shoulders, he himself was the executioner of this unparallel'd punishment.

As to the laity who were put into the inquisition, and whose estates were seized, we did not hear any thing in particular of them; but I am sure they did end their miserable lives in that horrid place. Many of them left large families behind them, who were all reduced to beggary; for when the heads of them were confined, all the families must suffer with them: And this is the reason, why more than two thousand families left the city and every thing they had, rather than to undergo the miseries of that time, and the cruel persecution of GUERRERO: We may believe, therefore, that having so great an authority as he had, he soon could recruit his *Seraglio*.

THOUGH GUERRERO was so busy in the affairs of the king, he did not forget the other business concerning the catholick faith; for to make the people sensible of his indefatigable zeal, he began again to summon priests and friars to new trials, of which I am going to speak.

*The*

*The TRIAL of a frier of St. JEROM,  
organist of the convent in ZARA-  
GOSA.*

**A**LL the summoned persons being together in the hall, the prisoner and a young boy were brought out, and after the first inquisitor had finished his bitter correction, the secretary read the examinations and sentence, as followeth.

WHEREAS informations were made, and by evidences proved, that Fr. JOSEPH PERALTA has committed the crime of Sodomy with the present JOHN ROMEO his disciple, which the said ROMEO himself owned upon interrogatories of the holy inquisitors: They, having an unfeigned regard for the order of St. JEROME, do declare and condemn the said frier JOSEPH PERALTA to a year's confinement in his own convent, but that he may assist at the divine service, and celebrate mass. *Item*, for an example to other like sinners, the holy fathers declare, that the said JOHN is to be whipt through the publick streets of the town, and receive at every corner, as it is a custom, five lashes, and that he shall wear a *Coroza*, (*i. e.* a sort of a mitre on his head, feathered all over) as a mark of his crime. Which sentence is to be executed for the first time on *Friday* next, without any appeal.

AFTER the secretary had done, Don PEDRO GUERRERO did ask frier JOSEPH, whether

whether he had any thing to say against the sentence or not : And he answering, no ; the prisoners were carried back to their prisons, and the company was dismissed. Observe the equity of the inquisitors in this case : The boy was but fourteen years of age, under the power of frier J O S E P H, and he was charged with the penalty and punishment frier J O S E P H did deserve. The poor boy was whipt according to sentence, and died the next day.

*The T R Y A L of father P U E Y O, confessor of the nuns of St. Monica.*

**T**HIS criminal had been but six days in the inquisition, before he was brought to hear his sentence, and every thing being performed as before, the secretary read as follows, viz.

W H E R E A S father P U E Y O has committed fornication with five spiritual daughters, (so the nuns which confess to the same confessor are constantly called) which is, besides fornication, sacrilege and transgression of our commands ; and he himself having own'd the fact, we therefore declare, that he shall keep his cell for three weeks, and lose his employment, &c.

T H E inquisitor asked him, whether he had any thing to say against it : Father P U E Y O made answer ; *Holy father, I remember that when I was chosen father confessor of the nuns of our mother St. Monica, you had a great value for five young ladies of the monastery, and you sent for me, and begged of me to take*

care of them ; so I have done as a faithful servant, and may say unto you ; \* Domine, quinque talenta tradidisti mihi, ecce alia quinque lucratus sum ex eis. The inquisitors could not forbear laughing at this application of the scripture : and *Don PEDRO GUERRERO* was so well pleased with this answer, that he replied ; *You say well, therefore, † Peccata tua remittuntur tibi ; nunc vade in pace, & noli amplius peccare.* This was a pleasant trial, and *PUEYO* was excused from the performance of his penance by this impious jest.

*The TRIAL and SENTENCE of  
the licenciate LIZONDO.*

THE secretary read the examinations, evidences and convictions, and the said *LIZONDO* (who was licenciate, or master of arts) himself did own the fact which was as followeth.

THE said *LIZONDO*, tho' an ingenious man, and fit for the sacerdotal function, would not be ordained ; giving out that he thought himself unworthy of so high a dignity, as to have every day the SAVIOUR of the world in his hands, after the consecration. And by this feigned humility he began to insinuate himself into the peoples good opinion, and pass for a religious

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\* Matth. 25. 20. Lord, thou deliveredst unto me five talents, behold, I have gained besides them five talents more.

† Thy sins are forgiving thee ; go now in peace, and sin no more.



a religious godly man among them. He studied physick, and practised it only with the poor in the beginning, but being called afterwards by the rich, and particularly by the nuns, he was at length found out in his wickedness; for he used to give the young ladies something to make them sleep, and by this means he obtained his lascivious desires. But one of the evidences swore that he had done these things by the help of magick; and that he had used only an incantation with which he made every body fall asleep: But this he absolutely denied, as an imposition and falsity. We did expect a severe sentence, but it was only, that the licenciado should discover to the inquisitors on a day, appointed by them, the receipt for making the people sleep; and that the punishment to be inflicted on him was to be referred to the discretion of the holy fathers. We saw him afterwards every day walking in the streets, and this was all his punishment. We must surely believe, that such crimes are reckon'd but a trifle among them, for very seldom do they shew any great displeasure or severity to those that are found guilty of them.

*Of an ORDER from the inquisitors to arrest a horse, and to bring him to the holy office.*

THE case well deserves my giving a full account of it; I will therefore relate it from the beginning to the end. The rector of the university of *Zaragoza* has his own of-

ficers, to arrest the scholars, and punish them, if they commit any crime. Among the officers there was one called GUADALAXARA, who was mighty officious and troublesome to the collegians or students, for, on account of the least thing in the world, he arrested them. The scholars did not love him, and contriv'd how they should punish him, or to play some comical trick with him. At last some of the strongest did agree to be at the bottom of the steeple of the university, in the evening, and six of them in the bell-fery, who were to let down a lusty young scholar tyed with a strong rope, at the hearing of this word, *War*. And the scholars that were in the yard and at the bottom of the steeple did pick a quarel purposely to bring GUADALAXARA there, and when he was already among them, arresting one, they cry'd out, *War*: At which sign the six in the steeple let down the ty'd scholar, who taking GUADALAXARA in his arms, and being pulled up by the six, he carry'd him up almost 20 foot high, and then let him fall down; the poor man all the while crying out, o J E S U S! the devil has taken me up. The students that were at the bottom had instruments of musick, and put off their cloaks to receive him; and as he cry'd out, the Devil, the Devil, the musicians answer'd him with the instruments, repeating the same words; and with this gathering together great numbers of scholars, they took him in the middle, continuing always the musick and cries, to prevent thereby the peoples taking notice of it; and every body did believe that it was  
only

only a meer scholastical diversion : With this melody and rejoycings they carry'd the troublesome GUADALAXARA out of the gates of the city, into a field called the *Burnt Place*, because formerly the *hereticks* were burnt in that field. There they had a dead horse, and opening his belly, they ty'd the poor officer by the hands and legs, and placed him within the horse's belly, which they sowed, leaving the head of GUADALAXARA out under the tale of the horse, and so they went back into the city. How dismal that night was for the poor man, any body may imagine ; but yet it was very sweet to him in comparison to what he suffered in the morning ; for the dogs going to eat of the dead horse's flesh, he, for fear they should eat off his head, continually cried out, ho ! ho ! *Perros*, i. e. dogs ; and that day he found, that not only the scholars, but even the very dogs were afraid of him, for the dogs did not dare to approach the dead horse. The labourers of the city, who are a most ignorant sort of people, but very pleasant in their rustick expressions, going out to the field by break of day, saw the dogs near the horse, and heard the voice, ho ! ho ! *Perros*. They looked up and down, and seeing no body, drew near to the horse, and hearing the same voice, frightned out of their senses, went into the city again, and gave out, that a dead horse was speaking in the *burnt field* ; and as they did affirm and swear the thing to be true, crowds of people went to see and hear the wonder, or, as many others said, the miracle of a dead horse speaking. A publick

lick notary. was among the mob, but no body dared to go near the horse; this notary went to the inquisitors to make an affidavit of the case; and added, that no body having courage enough to approach the horse, it was proper to send some of the friers with holy water and *stola* to exorcise the horse, and find out the cause of his speaking. But the inquisitors, who think to command beasts as well as reasonable creatures, sent six of their officers with strict orders to bring the horse to the holy office. The officers, having an opinion that the devil must submit to them, went, and approaching the horse, they saw the head under the tail, and the poor man crying out, *Help, take me out of this putrify'd grave: For GOD's sake good people make haste, for I am not the Devil, nor ghost, nor apparition, but the real body and soul of GUADALAXARA, the constable of the university; and I do renounce in this place the office of arresting scholars for ever, and I do forgive them this wrong done to me; and thanks be to GOD, and to the virgin of Pilar, who has preserved my body from being converted into a dead horse and that I am still alive.*

THESE plain demonstrations of the nature of the thing did not in the least convince the officers of the inquisition, who are always very strict in the performance of the orders given them; so they took the dead horse and carry'd it to the inquisition. Never were more people seen in the streets and windows than on that day, besides the great crowd that followed the corps, which I saw my self; the inquisitors



inquisitors having notice before hand, went to the hall, to receive the informations from the horse; and they asked him many questions, the poor man pushing up the tail with his nose, to speak, to see and be seen, still answering them; the wise holy fathers trusting not to his information, gave order to the officers to carry the speaking horse to the torture, which being done accordingly, at the third turning of the ropes thro' the horse's belly, the skin of the belly broke, and the real body of GUADALAXARA did appear in all his dimensions; and by the horse's torture, he saved his life. The poor man died three weeks after; he forgave the scholars who contrived this mischief; and an elegy was made on his death.

*The sence given against* LAWRENCE CASTRO, *goldsmith of* Zaragoza.

LAWRENCE CASTRO was the most famous and wealthy gold-smith in the city; as he went one day to carry a piece of plate to *Don PEDRO GUERRERO*, before he pay'd him, he bade him to go and see the house, along with one of his domestick servants; which he did, and seeing nothing but doors of iron, and hearing nothing but lamentations of the people within, being returned to the inquisitor's apartment, *DON PEDRO* said to him, LAWRENCE, *how do you like this place?* To which LAWRENCE reply'd, *I do not like it at all, for it seems to me the very hell upon earth.* This innocent but

but true answer was the only occasion of his misfortune ; for he was immediately sent into one of the hellish prisons, and at the same time many officers were sent to his house, to seize upon every thing ; and that day he appear'd at the bar, and his sentence was read : he was condemn'd to be whipt through the publick streets, to be marked afterwards on his shoulders with a burning iron, and to be sent for ever to the gallies : But the good, honest, unfortunate man died that very day.

AT the same time a lady of a good fortune was wipt, because she said in company ; I do not know whether the pope is a man, or a woman ; and I hear wonderful things of him every day ; I do imagine he must be an *animal very rare*. For these words, she lost honour, fortune and life ; for she died six days after the execution of her sentence : And thus the holy fathers punish trifling things, and leave unpunished horrible crimes.

The following instance shall be a demonstration of this truth, and shew, how the inquisitors favour the ecclesiasticks more than the laity, and the reason, why they are more severe upon one than the other.

IN the diocess of *Murcia*, was a parish priest in a small village in the mountains. The people were almost all of them shepherds, and were obliged to be always abroad with their flocks ; so the priest, being the commander of the shepherdeses, begun to preach every *Friday* in the afternoon, all the congregation

gation being composed of the women of the town. His constant subject was the indispensable duty of paying the tithes to him, and this not only of the fruits of the earth, but of the seventh of their sacraments too, which is matrimony ; and he had such great eloquence to persuade them to secrecy, as to their husbands, and paying a ready submission to him, that he began to reap the fruit of his doctrine in a few days ; and by this wicked example, he brought into the list of the tithes all the married women of the town, and he did receive from them the tenth for six years together : But his infernal doctrine and practice was discover'd by a young woman who was to be married, of whom the priest asked the tithe before hand ; for she telling it to her sweet-heart, he went and discover'd the case to the next commissary of the inquisition ; who having examined the matter, and found it true, took the priest and sent him to the inquisition ; he was found guilty of this abominable sin, and he himself confessed it ; and what was the punishment inflicted on him ? Only confinement in a frier's cell for six months. The priest being confined, made a virtue of necessity, and there he composed a small book intituled, *The true penitent*, which was universally approved by all sorts of people for solid doctrine and morality. He dedicated the work to the holy inquisitors, who for reward of his pains, gave him another parish a great deal better than the first : But, harden'd wretch ! there he fell again to the

same trade of receiving the tithes ; upon which the people of the parish complained to the governour, who acquainted the king with the case ; and his majesty ordered the inquisitors to apply a speedy remedy to it ; whereupon the holy fathers sent him to the pope's gallies for five years.

I MUST own it is much against my inclination to publish these things, which may by some be thought to be very much out of the way of a clergyman : But if the reader will make reflections on them, and consider that my design is only to shew how unjustly the inquisitors do act in this and other cases, he will certainly excuse me ; for they really deserve to be ridiculed, more than argued against, reasoning being of no force with them ; but a discovery of their infamous actions, may be, will produce, if not in them, in some people at least, a good effect.

THE reader may form a dreadful idea of the barbarity of the inquisition by what I have already said, but I am sure, it never will come up to what it is in reality, for it passeth all under understanding, not as the *peace of God*, but as the war of the devil.

BY what has been said it appears, that they leave off the observance of the first precepts of the holy office, and chastise only those, that speak either against the pope, clergy, or the holy inquisition.

THE only reason of settling that tribunal in *Spain*, was to examine and chastise sinners, or those that publickly contemned the catholic

lick



lick faith : But now a man may blaspheme, and commit the most heinous crimes, if he says nothing against the three mentioned articles, he is free from the hellish tribunal.

LET us except from this rule the rich *Jews*, for the poor are in no fear of being confined there, they are the rich only that suffer in that place, not for the crime of *Jew-daism*, (though this is the colour and pretence) but for the crime of having riches. FRANCISCO ALFARO a *Jew*, and a very rich one, was kept in the inquisition of *Sevilla* four years, and after he had lost all he had in the world, was discharged out of it with a small correction : This was to encourage him to trade again, and get more riches, as he did in four years time : Then he was put again into this holy office, with the loss of his goods and money, and after three years imprisonment he was discharged, and order'd to wear for six months the mark of *San-Benito*, i. e. a picture of a man in the middle of the fire of hell, which he is to wear before his breast publickly. But ALFARO, a few days after, left the city of *Sevilla*, and seeing a pig without the gate, he hung the *San-Benito* on the pig's neck, and made his escape. I saw this *Jew* in *Lisbon*, and he told me the story himself, adding, *Now I am a poor Jew, I tell every body so ; and though the inquisition is more severe here than in Spain, no body takes notice of me : I am sure they would confine me for ever, if I had as much riches as I had in Sevilla.*

In

In truth the holy office is more cruel and inhuman in *Portugal* than in *Spain*, for I never saw any one publicly burnt in my own country, but in *Lisbon* I saw seven at once, four young women and three men; two of the young women and an old man, were burnt alive, the others were first strangled.

F I N I S.

